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The Living Church

VOL L MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 28, 1914 NO. 22

EDITORIALS AND COMMENTS

Evolution and Eucharist

IT is evident from both statistics and experience that the American Church is facing a serious situation. Although the communicant list has passed the million mark; although one hears of activity in many places—of a sort; although new churches and Cathedrals are being built, yet reports of decreasing communicants, of drifting members, of carelessness and indifference in those who do attend, abound. This is not peculiar to the Church. One meets it in all bodies. But it threatens us, and we must meet it for ourselves.

The drift of communicants is understandable from the ground that persons bred up in one parish church consider themselves members of that parish, and, in very many cases, not members of the Church as a whole. Their loyalty does not stand the strain of removal to some other locality where there are different customs and a "different man." Their attachment was to the pew, or the building, or to the minister of their previous spiritual habitation; not to the Church of which these were the local expression.

This is not merely a fault of teaching. The priest instructing his Confirmation class may insist upon the fact that they are to be communicants of the Church, not of the parish, until he is blue in the face; yet if there is no social fact to correspond with this statement, his hearers will merely yawn and forget. Abstract assertion never did and never will make deep impressions; there must be a concrete, realizable fact to correspond.

What is the fact that corresponds with this claim? What is the deep-rooted, nation-wide truth to which this American Church bears unchanging witness? It is evident that this truth must be a felt necessity in the lives of those who are to respond, before response is possible.

Do we stand—as one of the youngest of the Missionary Bishops put it—for a "little more dignified form of worship, a little more reverence, a little more continuity with the past"? If that is our only *raison d'etre,* let us perish quickly and have it over with. There is no excuse for the separate existence of a body which is but a fringe of added dignity. It must be a vital, pulsing fact to which we bear witness, or we ought to shut up shop and cease cumbering the ground. No wonder the Apostolic Succession is a thorn in the path of unity when it is treated chiefly as a table of genealogy!

The genius of our communion does not exhaust itself in the production of a Book of Common Prayer. Nor is our mission to the world simply that of a benevolent custodian of the archives of sixteenth-century disputes, or that of the warder of a social-religious club "founded in 1789 by the Fathers of the Constitutional Convention." It is true we have labored under the curse of being identified with a certain class; the class of wealthy landowners and slave proprietors, the small capitalists and upper middle class *bourgeoisie* who framed our national constitution. We were the expression of the English squire-archy in American terms. We were the apostles of the *status quo.* And those who lay such stress on our sacred Protestant heritage from the infallible Fathers of the Constitutional Convention of 1789, would keep us as such. But the unpleasant fact is that this class, to which we were tied, is rapidly perishing together with the plush parlor suite and the daguerreotype of the mid-Victorian era.

"WHERE ARE our leaders?" asked a theological student the other day. Yes—where are they, and whither are they leading? More than that—what is it that they lead? The greatness of any leader is measurable, not by his peculiarities, but by the depth of his incarnation; that is, by the measure to which he expresses a vital need in the lives of those whom he leads. That there is a deep, vibrant, vital impulse in our Communion at this moment, we believe; but that the leader of it has yet come forward, we do not see. Yet that vital impulse is finding expression here and there; and as soon as the world at large understands it, understands that the Episcopal Church in this land expresses that one great vital need which the country feels and is expressing otherwise in other mediums—then we will be identified with a social necessity, will have reason to exist, and will have a fulcrum wherefrom to move the world.

That need is the impulse to a new basis for our civilization; the basis of creation rather than of possession.

The time when men were honored for what they possessed has passed so completely that great wealth is now, *ipso facto,* an object of suspicion. Men who used to be revered must now apologize by reason of their possessions. Possession has gone, as our measure of worship; creation is coming.

The Creative Fellowship which dawns upon us seems to be the beginning of the brightest day in the long weather of mankind. There was the fellowship of commerce, in which the rulers traded, in which the "captains of industry" were our recognized saints. There was the fellowship of destruction, in which great warriors were acclaimed; there was the fellowship of speculation, in which the philosopher who did nothing but work his sixth sense was the highest of beings. But these days have all passed. The Creative Fellowship is coming to its own.

In the day of the Creative Fellowship, the worth of men will be measured by their contribution to the welfare of their fellow-men. He that works will be he that is worthy. And here at last arrives a day when men will be revered in the measure that they are sons of God the Father.

In all our creeds we profess belief in God. Belief means far more than acknowledgement that there is such a being as God. "I believe into God"—"I baptize thee *into* the Name"—these phrases contain what St. Paul meant by faith; reaching up and sharing the Nature—the Name—of God. Now the first thing we know about God is that He is the Creator, endlessly creating. He is the supreme Artifex, the chief workman; *fons et origo essentiae,* the source of all things that are. To be sons of God we too must create. Further, we must create in accordance with His plans; for he that simply rushes hither and yon putting bricks and timber where they are not needed, is a nuisance and a destroyer. We must create in accordance with the Plan of God. That Plan was made flesh and dwelt among us. Only as our work actively contributes to the extension of the Incarnation, to the expression of God in all His fulness possible to the flesh in every child of man—only so are we fellow-creators of God, and friends of the Incarnate Plan of God.

We, as the highest products of evolution, have reached the

stage where we can lay hold of and direct evolution. We must direct it in accordance with the purposes of the Creator; and to that end must renew our wills constantly with His.

The act of the Holy Eucharist is—or could be—the supreme summit and climax of the evolutionary process. For it means the union of the free wills of free men with the will of God expressed in the person of Jesus Christ. Therein our different wills are concentered upon His reconciling will to bring about the accomplishment of the perfection of God's plan in us. It is the expression of our acceptance of the Plan of God; our will to live so that the Life of God may extend to all the sons of men.

Now if our Church, holding as it does the Catholic consciousness and the Protestant freedom, can shake free from the cramping shackles of the tradition of being a social club for the *bourgeoisie*, and can express the unconquerable religious vitality of this new and greatest age, she will be a servant of man and as such have a cause to live. Catholicity implies that we should be in touch with life at its deepest points and in all of its phases. But an institution for offering people "a little more dignified worship" is not an institution that thrills with vital life. It is on a par with the finishing schools for girls that they may be very proper in their attitude toward life on its aesthetic side.

The American Church must express the American spirit. It is impossible to do this by copying others. The American Church must show an American consciousness through an American liturgy. At present we are trying to combine a Prayer Book which dates from the Calvinistic-Puritan era of the English landholding aristocracy, with a ceremonial ranging from Gallican Romanism to high-and-dry Protestant respectability of the mid-Victorian era. They do not mix with each other or with us.

The Prayer Book is a means of worship, not an object of worship. Gradually this fact is beginning to percolate through our minds. It may be amended; but in accordance with what principle shall it be amended?

Let us frankly recognize that solemn high Morning Prayer is an impossible solution, and that a Romanized Puritanism is likewise impossible. The American Church must have an American liturgy. This cannot be constructed to order by professional liturgiologists, any more than grammarians can write poetry. It must be the creation of the Creative Fellowship in whose dawning strength the glory of our future lies.

The Eucharist, as a thanksgiving of the Creative Fellowship, recognizing that it is Friend of Christ and Co-worker with God—this must be our central theme. Not as a mere memorial; not as a bit of magic worked to save us from impending evil or to bring good trade for the coming year; but as a spontaneous Feast of Fellowship in the Crucifixion and also in the Resurrection, the Ascension, and the Coming Again—such is the way in which the American Church of the Creative Fellowship must celebrate its Great Thanksgiving.

When we recognize this thing, our Communion will have a vital bearing on the lives of all our people. They will not have to be dragged in by diligent detective work; they will not have to be pursued by "letters of advice" to their new abiding place. They will seek out the place where the Church of the Creative Fellowship holds its festivals, and joyfully present themselves as members thereunto.

A Presbyterian on Unity

IN *Church Work*, the excellent organ of the maritime provinces of Canada, we find a notable paper on the subject of Reunion written by a Presbyterian minister, principal of a theological college, the Rev. Clarence McKinnon, D.D. Dr. McKinnon treats organic unity between Anglicans and Presbyterians at least as fairly within the range of possibility. "The Holy Catholic Church in which we all believe," he says, "will not be always the arena of contending factions and warring creeds." He believes that doctrinally there would be little trouble, for the Thirty-nine Articles "are an admirable summary of the faith of the Presbyterian Church." He would prefer a modern statement of belief "rather than have recourse to one of the ancient creeds." "Ritual" he believes no longer to be a bone of contention and "we should find the representatives of Jennie Geddes to-day remarkably compliant." An order of prayer is no longer contested. He is even "not without hopes" that Presbyterians would "concede the point" of episcopacy if required, "for there is no inveterate opposition between Presbyterianism and Episcopacy." But at one thing Dr. McKinnon draws the line. "It would be necessary to exclude exclusiveness." "At the present moment we open our pulpits to the Plymouth brother and to the Catholic priest, if the latter will only come; we invite to our communion table all who truly love the Lord; we refuse to reördain any minister who comes to us from another Christian denomination." Presbyterians will not recede from that position. He "can see no real barrier to the union of Protestant Christendom on the lines that we have been discussing; but of necessity it means closing the door in the face of Rome; for Rome will have no traffic with such as we." "Let the Protestant Churches of Canada which can unite," he says, "come together and form one comprehensive, vigorous, and triumphant expression of the religious side of our young Canadian life."

Dr. McKinnon's address is an interesting one. But that it presents a hopeful augury of unity we cannot say. The unity that he sees is a united Protestantism arrayed against a united Catholicism. It is a brand-new Church to be built, not on the ruins of the old one, for Dr. McKinnon has no illusions as to the continued existence of Catholic Christendom, but in antagonism to it.

This is not the organic unity for which Churchmen pray; it seems not even to be a step toward it. It certainly does not "exclude exclusiveness." For Presbyterians to accept the episcopate and reject the system of which the episcopate is historically the exponent would not carry us far.

Unity means to Churchmen the restoration of the authority of the Catholic Church. That authority is entirely consistent with constitutional government, with large variations in worship, with great liberty in non-essentials, with much lay and congregational autonomy. It requires no doctrinal standards except those of ancient Christendom. It certainly does not involve the "prelacy" of mediaeval baron-bishops, nor the "sacerdotalism" of mediaeval, half-educated priests. If our friends can recover from the nightmare of those twin perils from which American Churchmanship is wholly immune, and can seriously treat with us on the question of restoring Catholic authority that has been impaired by Papal domination and Protestant revolution, much good may be done. But no other unity is worth while to Churchmen. We can have no part in a combined Pan-Protestantism. Even the acceptance of episcopacy and the Thirty-nine Articles would not make us one.

But Presbyterians will some day seek, with us, to restore that principle of Catholic order which alone is consistent with liberty in cohesion. A thinker, such as Dr. McKinnon shows himself to be, will sometime work out that principle from the Presbyterian starting point, and then we shall all be surprised at the ease of finding a basis for unity, in which all Christendom can participate as fast as it has the desire to do so. Most of it lacks the desire to-day. Much of it lacks the vision.

Even Dr. McKinnon is not quite on the right track. But he has the desire to find the way. That is a long step forward.

The Historic Episcopate

A CORRESPONDENT asks whether the term Historic Episcopate was in general use among Churchmen prior to the Quadrilateral of 1886.

It seems strange that a term so commonly used should be so recent, and yet we believe that its use practically dates from that document. We have searched rather carefully through the papers pertaining to the two Lambeth Conferences prior to that date, and we do not find the term, neither is it used in the Muhlenberg Memorial of 1853. These are documents in which the term would be likely to appear if it were then generally in use. Indeed the Lambeth Conference of 1878 used in its final "Letter" a sentence which reminds one of the language subsequently incorporated into the Quadrilateral and in some respects superior to it. That sentence is as follows:

"United under One Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One Faith revealed in Holy Writ, defined in the Creeds, and maintained by the Primitive Church, receiving the same Canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation—these [Anglican] Churches teach the same Word of God, partake of the same divinely-ordained Sacraments, through the ministry of the same Apostolic orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to those that believe, to guide them into all truth." [DAVIDSON, *The Lambeth Conferences*, p. 165.]

On the whole, the criticism of the quarter century that has elapsed since the Quadrilateral was sent forth has not vindi-

cated its use of the term Historic Episcopate. On the one hand it was the rock upon which the hopes for unity on the basis of that measure were dashed to pieces. On the other, it gives undue emphasis to one factor in Church history and life. That undue emphasis easily led to the former difficulty.

The Historic Episcopate is of little value apart from its proper place in the equally Historic Threefold Ministry, and this, in turn, is of importance only as a factor in the Historic Church. To extend an Historic Episcopate to bodies that repudiate the idea of an Historic Priesthood and that protest formally against the authority of the Historic Church would have been a grave calamity in Christendom. We believe the refusal of other Christian bodies to accept the proffered platform as a basis for negotiation was providential, for there would have been certain misunderstanding on this ground. The Historic Episcopate is but a factor in the Historic Church.

What, in our judgment, should have appeared in place of that expression is The Historic Church, with its complement of Bishops, Priests, Deacons, and Laity. That would have given a proper perspective to the sense in which we were maintaining the permanent necessity for the Historic Episcopate. It may, indeed, be said, and quite truly, that all that is implied in the Creedal belief in the holy Catholic Church; but yet if we had assumed that implication sufficiently to cover the ground, we should have subjected ourselves to the charge of a want of frankness, for we should have been using a term with its historic implication, where the Protestant world would have had another implication in mind. Yet what was needed then, and is needed now, as a basis for unity, is the proper understanding of the nature of the Historic Church. This is well stated in the extract quoted above from the Lambeth Letter of 1878.

Thus the term Historic Episcopate has been subject to great over-emphasis during the last quarter century. It is time, now, that it fell into its proper place, as signifying only a factor in the greater entity of the Historic Church.

It would be interesting to learn whether any correspondent knows of the use of the term Historic Episcopate otherwise than incidentally, prior to 1886.

MUST we always travel about in a circle in discussing the bearings of the word Protestant?

Dean Craik says the word is negative. Dr. McKim says it is positive. Both of them are right. But if the term is used in the title of the Church as expressing the Greek μαρτύρέω or the Latin *protestor,* all religions that teach positive truth are equally Protestant. Roman Catholics and Anglicans are alike Protestant in this sense. Of what value, then, is the term? The Pope, Dr. McKim, Dean Craik, and THE LIVING CHURCH are all equally Protestants in that sense. So also are the Holy Roman Church, the Protestant Episcopal Church, the Christian Science Church, and the Church of Latter Day Saints. How can it possibly be important to retain a word in our ecclesiastical title that is so general in its implication?

Negative and Positive

But Dr. McKim's letters generally convey the idea that the conservation of the title Protestant is important as expressing an attitude toward Roman Catholicism; the attitude that began, not with St. Paul but with the Reformation. In that sense the term is negative, and that is its historic sense. It denotes opposition, some say to Romanism, some say to Catholicism. Dr. McKim, no doubt, would say the former of these. The great majority of Christians calling themselves Protestants would say the latter. Here is where we maintain the term to be misleading. Opposition to another system is bad enough as a cardinal principle at best; but when a title conveys the idea of opposition to one system, whereas it is really used as denoting opposition to another, it is misleading and unworthy. Surely our Protestant friends ought to decide among themselves whether they desire the term used in its positive or its negative sense, and adjust their arguments to fit the sense they may choose.

"Protestant *against* every error of man" is one of their own slogans, and that is a negative use of the term; and also accords with its historic use.

Dean Craik says he is no Protestant. Dr. McKim says he then separates himself from the worthies of Reformation days. Both are right. It all depends on what one means when he calls himself or is called a Protestant. The proposition is both true and false, according to the particular sense in which the term is used. All we maintain is that Protestant Episcopalians use the term in one sense, and the world assumes them to mean it in another sense. Hence results confusion that we wish to avoid.

We really do not make much progress when we divide truth into halves and maintain one half of it.

The main reason for asking for the elimination of the word Protestant is that it is misleading to the world at large. That strikes us as reason enough.

THOSE who were interested in the revival of the Benedictine life in the Anglican Communion felt a grave disappointment when Caldey proved untrue to its ideal. It is a pleasure now to learn that the Caldey remnant who have remained true to their allegiance have reëstablished the community life at Pershore Abbey, which, having been returned to the donor under the terms of the Caldey settlement, has been given by him to the loyal remnant. The Benedictine life has been resumed, and, it is hoped, on a permanent basis. The community has been formally sanctioned by the Bishop of Worcester, in whose diocese it is located, and who becomes the official Visitor. It is sad that it should be necessary to deny a statement which the *Lamp* has printed to the effect that one of this remnant, Brother Raymond Weekes, has deserted to Rome. We are advised that there is no truth in the report; and the *Lamp* would further those beneficent intentions which it has so often avowed if it would not publish such a story.

The Benedictine Life Resumed

We have only one thing to add. St. Benedict, the founder of the Benedictine order, lived in the sixth century. That is a good while ago, and sixth-century conditions of living and thinking differed a good deal from twentieth-century conditions. Much of the success of the early order was due to the fact that it was strictly up to date. St. Benedict did not attempt to run a sixth-century institution on second-century thinking and living. He would certainly have failed if he had. Herein is a moral. We need in the twentieth century the splendid, practical ideals of St. Benedict, but we need them applied in twentieth-century setting to twentieth-century problems. Caldey failed because it lacked that conception of its opportunity. Pershore may succeed if it is willing to learn from the mistakes of its predecessor. The Church of England needs men who are alive to the problems of to-day as St. Benedict was alive to the problems of his day. If Pershore shall become merely a museum of sixth-century antiquarianism illustrated by living fossils, it will be the milestone of one more failure in a movement that it were libellous to call by St. Benedict's name.

May Pershore Abbey be successful on the only lines that can make it worth while for it to succeed!

THE Evangelical Churches of Switzerland have, through their conference, issued to the Christian Churches of Europe an appeal for "leadership in opposing the present portentous militarism and armaments of the nations." A congress of European Churches is proposed, to be held at Berne sometime during the present year to consider the whole subject.

Swiss Churches Favor Peace

One wishes them well in this yearning for universal peace. But it is well to have no illusions. Great Britain must cope with conditions that actually exist in Ulster. The United States has its Mexican problem. Every nation is bound to protect its own nationals. All this requires force, and, it may be, a very strong force.

What is really needed is that the nations that are strong in their advanced civilization and their high ideals should take such steps as would make war against each other practically impossible. This could be done to-day; and it would be far better to seek to accomplish the possible than to grasp after the impossible.

But the United States must find a way to enforce respect from its people and its states and its legislators for its own treaties before it can be entitled to a seat among the nations of highest ideals on the earth.

ANSWERS TO CORRESPONDENTS

E. L. D.—Write to the President of St. Stephen's College, Annandale, N. Y., and to Rev. F. D. Hoskins, Cor. Sec. of the Society for the Increase of the Ministry, Hartford, Conn.

J. H. H.—We recall no such discussion in our columns.

SOUL AND BODY

FOR THE FIFTH SUNDAY IN LENT

IT is not God's wish that we should despise any part of our nature, not even the physical; and the abuse or the neglect of mind, body, or spirit is certain to bring punishment by the very law of our being. Extremes react into opposite extremes; and the pendulum of conduct is ever swinging. Thus, an undue asceticism in one generation usually reacts into license in a succeeding generation, or *vice versa*. The truth lies between extremes.

That the physical nature is necessarily evil the Church denied ages ago. The Son of God could not have become incarnate were our bodies evil; and we know of no other way in which a human soul is created than that of being born into a body.

In our own day particularly we have revolted from any undue stress that was laid on control of the body; but in our revolt we are not required to sink into sensuality; yet that is what the world has done. We are all of us more or less under the spell of things physical; and even Christian men and women are learning to interpret life by terms that are merely appeals to the senses—or, to be more accurate, shall we say that the more fortunate of us run this danger? The increase and wider distribution of wealth have put a greater number of people in command of the means to gratify the sensual appetites than any other age has known; and even the poorest must have the "movies." "Success," more than ever to-day, perhaps, means money; for money gives the capacity to enter the mad race of the times.

In the collect for the day the word "soul" evidently means "spirit," the immortal part of our nature, and not merely the "mind." The "Soul" of the Scriptures is probably that part of us which is the connecting link between body and spirit. However, the mind is more closely related to the body, in its natural operations, than to the spirit. That is to say, our minds are more easily influenced by the desires of the flesh than by the desires of the spirit. It is doubtful whether some people realize that they are spirit.

Therefore, little as the body is evil in itself, it is upon the physical plane that we run the greatest danger. If we would develop "this mind . . . that was also in Christ Jesus" it will be necessary for us to *train*. While we are not to despise the body, we *must* "keep it under," as St. Paul expresses it, if we would grow in grace. It is in this point that asceticism finds justification; for "asceticism," in its strict sense, means "training."

There is one feature of the training that we sometimes overlook. To develop mind, body, or spirit requires not only exercise, but *shutting out the extraneous*. Concentration is necessary—the practice of excluding all that is foreign to the end in view. We are all familiar with this fact as related to study; but it applies as truly to physical and to spiritual exercises.

Fasting, then, is a kind of concentration, the *voluntary denial* of that which might distract the attention from the business of spiritual growth. It is not so much a turning from sin as it is a turning from drifting. We slip into the way of the senses only too easily; but fasting is an evidence of the spirit of sacrifice, by which we gain control and reach out towards the high ideal.

And the offering of ourselves to the higher law insures the good of the body also. He who truly fasts does not appear unto men as one who fasts. He is not brought unto weakness, but unto power. He is of a cheerful contenance, because he has found the thing that is good. It is sinful indulgence that gives lack-lustre to the eye and haggard misery to the expression in the end. Strength comes to the abstemious, and the worthy achievement also; and if there be danger in asceticism the saints were gloriously immune to most of it.

Forty days and forty nights He neither ate nor drank. Can we not watch with Him a little while? God grant that the commemoration of His passion lead us also into the way of life.

R. DE O.

AS IT WAS with the Head, so it must be and has ever been with each of the living and abiding members: first, humiliation and suffering for love's sake; then blessedness and glory, still all of love: only in Christ our Head, these were all perfectly and infinitely; in each one of us His members, according to our measure of holiness and grace from Him.—*Keble.*

Blue Monday Musings

By Presbyter Ignotus

HERE is Lent nearly half over. How fast the time goes! "Help us to remember that for every sermon we hear we must give an account," was a sentence in a Scottish extempore prayer which "A. K. H. B." quotes twice, once as grotesquely funny, and once (after more careful consideration, evidently), as solemnly suggestive. But it is quite as true that every Lent we live increases our responsibility. The good resolutions to profit by all the special opportunities of prayer, meditation, and instruction: have we really kept them? At the end, will Easter be the crown of a Lent seriously observed, or merely a welcomed end to a period of wearisome exercises?

I suppose each of us looks back on some particularly profitable Lent. One that I remember gratefully was at the pro-Cathedral in Albany (more years ago than I can readily believe!). The old foundry that had been transformed into a place of worship had no architectural dignity to impress those who gathered there; but I never hear "Glory be to Jesus" sung, without a vision of "William of Albany" at the altar there, the girls from St. Agnes' School filling the front seats, a few Sisters escorting them; and myself realizing as never before what the historical character of the Church involved.

And another, before that, was in a little village near the Canadian frontier, its houses clustered round the old fashioned Academy that dignified the community. The tiny wooden church stood alone on a wind-swept slope; and the congregation was too small to support a resident priest. But a heroic missionary (unpaid for such additional labors), used to drive fifteen miles across the snow and ice, the mercury dropping sometimes to thirty degrees below zero, or even lower, and hold services for the handful of us that gathered there to welcome him and be blessed. He was as courageous as any Arctic explorer, in a far nobler cause; and when I think of him now, so stiff with rheumatism that he cannot kneel, alone, poor, and almost forgotten, my heart aches. Not Republics alone are ungrateful: but God remembers his good works and labor of love, I know.

LAST YEAR one heard the same story everywhere. Lent came so early that people were not ready for it, were not attuned to its "extraordinary acts and exercises"; so congregations were smaller than usual, and the Lenten atmosphere seemed far from satisfactory. This year all is changed for the better. One can't determine how far the dates have affected the observance; but there seems a great deal to be said for the fixed Easter which has been proposed—the later the better, I think. That wonderful year, 1886, when Easter came on April 25; how glorious it was, a true *Pascua florida*. I remember the hills round Scranton blazing with laurel, and the fragrance of arbutus everywhere. If only the Archbishop of Canterbury, the Pope of Rome, and the indefatigable layman who tells the General Convention what to do and sees that it does it (sometimes!), could come to an agreement about this matter, it might appreciably help on the cause of Christian Unity.

I FOUND THIS NOTICE in a railway dining car the other day, and read it with much satisfaction. It is surely a sign of the times; and the trains will run no less securely for having sober passengers as well as a sober crew:

"WON'T SELL LIQUOR ON TRAINS.

"The New York, New Haven and Hartford Railroad has decided, effective March 1st, to discontinue the sale of liquor on its trains throughout its entire territory.

"The New Haven takes this action in the belief that, however custom may have sanctioned the practice, the sale of liquor on its trains in the states of Massachusetts, Rhode Island, and Connecticut is not permitted by the laws of these states, which make no provision for state licensing. No liquor has been sold in New York state because the distance traversed there was believed to be too short to warrant taking out a state license for each car, such as the laws of that state permit.

"In regard to the sale of liquor on trains, the position of the New Haven in the past has been that it had no desire to sell liquor

but that it did so in response to the demand of its patrons. However, it is the policy of the company to conduct its business strictly in conformity with the laws of the states in which it operates, and upon an investigation of the subject it feels that as the law in these three states does not provide for liquor selling on trains it should be stopped.

"In taking this action on discontinuing liquor selling the New Haven is following a rule which many other large railroads have adopted in different parts of the country. In Illinois recently twenty-five railroads under a rule adopted by the General Managers' Association of Chicago agreed to discontinue the sale of liquor with or without meals in that state, and other railroads have done the same elsewhere."

That the so-called "emancipated" woman is in revolt against decency is often alleged; and foes of equal suffrage never miss an opportunity to quote some frenzied utterance of such as if it were an argument against giving half our citizens their natural place in the family council of the national household. It is not a fair inference; one might as well quote Tannenbaum of the I. W. W. and his fellows against letting men vote! But one does regret the folly of many "feminist" women —"professional *women*," some one calls them—on the subject of marriage. Here is a new book of travels around the Carribean, *The Mulberry Tree*, by Winifred James, herself a youngish Australian whose home has been in London. Touching upon the sorest spot in all Jamaican life, the high proportion of children born out of wedlock among the colored people there, she is not content to apologize for it as a survival from slavery days, to be judged leniently, but praises the system of "free unions" responsible for it, as in every way an improvement upon indissoluble marriage, and intimates that England would do well to imitate black Jamaica! When, later on, she seems to defend legalized prostitution in Panama as contrasted with the endeavor to enforce laws against "white slavery" in the Canal Zone, she is at least consistent, however disgusting. But it is a tragic revelation, none the less.

A new variety of Protestantism has lately sprung up among the colored people of America, all ready to be "federated," and with "ministers" who would be charmed to "exchange pulpits" by way of comity. It calls itself modestly "the Church of God and Saints of Christ," and looks to a certain Prophet Crowdy, now dead, as its founder, Messiah, and Deity. Established in 1896, there are now 20,000 members, having thirty congregations in America and ten in Africa. They keep the Jewish Sabbath: they wear white garments at the time of worship; and some measure of coöperation in business seems to be established, as, in Roxbury, Mass., one finds "Church of God" groceries, paint shop, express company, and "Noah's Ark" store—whatever that may be. Of their belief, let the following chants give evidence:

"I am looking up to the Prophet who is the author and the finisher of my faith.

"He is the Christ and the Lord. By believing and obeying everything the Prophet is saying, I shall receive great reward.

CHORUS

"Who is it that cometh from Edom with dyed garments on?

"He is treading the winepress alone. He is the King of Kings and the Lord of Lords. Prophet Crowdy is his name. If you don't obey him you will lose your great reward. God is going to dash you in the fiery flames.

II.

"Some people don't believe him and they have tried to deceive him, taking him to be an ordinary man. But when God shall reveal him they will want to believe him, finding their houses are builded on sand.

"Many songs of the church refer to the second coming of the prophet.

"'I am looking for the Prophet,
He is coming back again.
Prophet Crowdy, Prophet Crowdy,
The blessed prophet God.'"

To have a friend is to have one of the sweetest gifts that life can bring; to be a friend is to have a solemn and tender education of soul from day to day.—*Anna Robertson Brown.*

Do you ask to be the companion of nobles? Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it, and you shall hear it.—*Ruskin.*

FURTHER DISCUSSION OF KIKUYU CONTROVERSY

English Churchmen Present Memorial to the Archbishop of Canterbury

DEPUTATION AGAINST WELSH BILL WAITS ON PRIME MINISTER

The Benedictine Community Receives Support

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 10, 1914

THE Bishop of Oxford (Dr. Gore) writes to his diocese this month as follows on the Kikuyu controversy:

"The controversy which has been stirred, especially through the Bishop of Zanzibar's 'open letter' and subsequent action, raises in an acute form the whole question of the basis of fellowship in the Anglican Communion. I ventured in a letter to the *Times* to express my sense that there are vigorous and influential movements among us which render a disruption in our communion a less improbable contingency to-day than it has been for many years past. But I believe that such a catastrophe may be averted if, with faith and love and prayer, we will apply ourselves to consider our principles more generally, more definitely, and with a more widespread sense of mutual responsibility than we have recently shown.

The Bishop adds that he proposes to help towards such consideration by writing a Public Letter to the clergy of the diocese on "The Basis of Anglican Fellowship in Faith and Organization," and in this letter he intends to examine, more or less in detail, the specific obligations of the clergy. His Lordship hopes to get the letter written and issued by Easter, and he is announcing it now in answer to several urgent appeals to him to say something which may help anxious minds.

Lay Memorial and Letter

As an outcome of the publication of the Bishop of Zanzibar's "Open Letter," the following lay memorial signed by 7,785 Churchmen and Churchwomen, has been sent to the Archbishop of Canterbury:

"A Memorial to His Grace the Archbishop of Canterbury.

"We, the undersigned, Lay Communicants of the Church in England, desire to take the opportunity afforded by the publication of the 'Open Letter' of the Bishop of Zanzibar to the Bishop of St. Albans to assure your Grace of the support of our goodwill and prayers in your effort to arrive at such a solution of the difficulties as shall be consistent with Catholic Faith and Tradition.

"We repudiate any attempts, such as are being made, at reunion or federation with other bodies of Christians which involve unfaithfulness to our trust of handing on unimpaired the Catholic heritage of Faith, Discipline, and Sacraments.

"We dissociate ourselves from new and heretical teaching concerning the Person and work of our Blessed Lord.

"We call upon our Bishops to be faithful in securing orthodox teachers for their ordinands and banishing erroneous and strange doctrines from their dioceses.

"We declare our adherence to the full teaching of the Catholic Church upon the Communion of Saints, and our fixed determination to suffer no diminution of that doctrine or to surrender our freedom and right to practise lawful Invocation."

The letter which accompanies the memorial, and is signed by, among others, his Grace the Duke of Newcastle, is as follows:

"To His Grace the Archbishop of Canterbury.

"Rev. and Dear Father in God,—In sending the enclosed memorial, its promoters desire to assure your Grace of their respectful sympathy in the anxieties which surround your office at the present time. We desire to emphasize our adherence to the system of Catholic order enunciated in the reply of the Archbishops of Canterbury and York to the Bull *Apostolicae Curae*. We deprecate the subsequent resistance of a small section of the African Bishops to the adoption of that statement as the united declaration of the whole Anglican Episcopate. Furthermore, we are seriously distressed at the violation of those principles of Catholic order involved in the recent action of the Bishops of Uganda and Mombasa. We affirm our uncompromising adherence to the Christian Creeds and to the disciplinary clauses of the Book of Common Prayer which safeguard the Holy Table from the approach of those who refuse to receive Episcopal Confirmation."

Order of Ethiopia Resolution

It is especially interesting to learn that a resolution dealing in the right manner with the momentous issues raised by the Kikuyu case has been passed by the Church Order of Ethiopia at a conference held on February 3rd. The "order" is now a kind of society within the Church of the Province of South Africa with certain "Methodist" features, and was received into the Church from the Wesleyan Methodist Episcopal bodies in 1900 with about 6,000

members. The resolution was proposed by the Rev. T. Dwane, formerly a so-called "bishop" of that Protestant sect, and supported by thirty other native priests and seventy native lay delegates to the conference. It reads as follows, having been translated direct from the Kaffir language. It is here reproduced from the *Church Union Gazette* for March:

"Whilst this Conference of the Church Order of Ethiopia is well aware that the action of the Bishops of Uganda and Mombasa in the Conference with missionaries of non-episcopal bodies at Kikuyu is under consideration by the Archbishop of Canterbury and the Bishops of England, this Conference desires to draw attention to the fact that the fundamental principle of the Order of Ethiopia, and the reason why the Ethiopians united with the Church of South Africa in 1900, was their conviction that the Apostolic Succession of the Historic Episcopate was a necessity of Church life, and that without it there could be no true priests and no Sacraments.

"This being the case, the Conference trusts that the authorities of the Church of England will so deal with this matter that no compromise on the vital question of the necessity of Confirmation by a Bishop of the Catholic Church as a condition of admission to the Holy Communion may be admitted, and any concession of the validity of non-episcopal ordinations may be definitely and finally negatived, and that the doctrine of Episcopacy as set forth in the Preface to the Ordination Service in the Prayer Book be resolutely and firmly upheld."

The native speakers at this conference, so a correspondent writes, expressed themselves very strongly. "One native at the conference asked whether the Bishop of Uganda had a different Bible and Prayer Book from ours, and, if not, why did he do these things?"

Protest Against Welsh Bill

A deputation from the committee which recently addressed to the Prime Minister a protest, signed by a large body of Welsh Protestant dissenters, against those proposals in the Welsh Bill dealing with the spoliation of the Church in Wales has waited on Mr. Asquith at the House of Commons. This protest expressed the conscientious opposition of these Dissenters to the proposals to deprive the Church of her unclosed ancient churchyards, and to take away for secular purposes £157,000 a year of her ancient endowments. The protest was limited to Protestants resident in the diocese of St. Asaph, and over 21 years of age. The covering letter invited the Prime Minister's special attention to the fact that the protest had been signed by 15,321. In that number were included 5,309 Calvinistic Methodists, 3,834 Wesleyans, 2,771 Congregationalists, 1,586 Anabaptists, and 1,821 from other Protestant sects. Among the signatories were 29 "ministers or preachers," 158 "deacons," 56 holding various offices, and 18 justices of the peace. These figures showed that the signatories were drawn from all grades and denominations of Protestantism in the diocese of St. Asaph. The highest percentage of signatures came from the purely Welsh country parishes. In many of these parishes more than half the adult Protestant population signed the protest. Mr. Ormsby Gore, M.P., who introduced the deputation, pointed out that the members were typical Welshmen, many of whom had seldom if ever visited London before. The majority of them came from Denbigh and that district in North Wales. Mr. John Williams, chairman of the committee which organized the protest, acted as leading spokesman. Mr. Williams has lived for the last thirty-eight years in the parish of Llamhaiadr. He has been for those years, and still is, a member of the Prior Calvinistic Methodist Chapel, and is still the largest subscriber to its funds. He said that a great number more would have signed, but were afraid because of the way in which they had been treated (by political dissenters) for signing the former petition to the House of Commons. The reason they started the protest was that they were sure that a great number of their co-religionists had come, like themselves, to see that the bill would do harm to religion and in the end hurt Protestant dissent more than the Church. They lived now on friendly terms with their Church neighbors. If the bill were passed there would be an end to that good feeling. They were quite certain that the whole feeling of Wales was against taking away the churchyards. According to the Government statement the bill transferred £157,338 a year from the Church to the County Councils and other public bodies. They thought it was wrong to take away so much money when it was so much needed for God's work. They did not consider that this was a political but a religious question, and it was in the interests of religion that they had come forward. They were "plain countrymen," not able to argue with one of the Prime Minister's great ability, but they were "God-fearing men who valued honesty and justice," and they did not consider the terms of the bill to be either "just or honest." In his own district Mr. Williams knew as a fact that ninety per cent. who signed the protest were Liberals in politics (himself a Conservative), and they believed that the majority who signed were Liberals. They only represented a part of North Wales, but in a few weeks the Prime Minister would receive proof that the feeling in favor of the protest was just as strong in the rest of Wales. Most of the speakers expressed their views in the Welsh tongue, and a Welsh M.P. interpreted the speeches to the Prime Minister. The deputation must have gone away greatly disappointed with the rigidly political attitude of Mr. Asquith in his reply. The Prime Minister seemed bent on making light of their representation and of their objections to the proposed iniquitous robbery of the Church. He did not think they had advanced their case by anything they had said to him. Probably not from the *non possumus* standpoint of Liberal partisanship.

The Benedictine Community

A statement, signed by the Archdeacon of Warwick (the Ven. James H. F. Peile), Viscount Halifax, Mr. Athelstan Riley, and Mr. H. W. Hill, has been put forth on behalf of those members of the original Benedictine Community at Caldey who remained loyal to the Church and are now permanently settled at Pershore. The statement reads in substance as follows:

"Pershore Abbey, which was originally given to the Caldey Community, was returned to the donor, who has kindly placed it at their disposal. The Brothers have the full sanction of the Bishop of the diocese and are continuing their Life on the basis of the Benedictine rule. It will be remembered that the Commission appointed to inquire into the question of the Caldey property resolved 'That the sum of £3,000, being approximately one-half of the amount subscribed to the Building Fund, independently and outside the large sums already referred to, should be paid within such reasonable time as might be found possible to a Committee in order that it may be devoted to purposes similar to those for which it was subscribed, existing in the Church of England.' But pending the carrying out of this resolve, many might like to show the same practical interest they showed in Caldey. It has been suggested that possibly the association which was known as 'The Caldey Helpers' might be revived in the interests of the Community at Pershore."

Dom Anselm, The Abbey, Pershore, Worcestershire, will gladly answer any inquiries.

The Archdeacon of Warwick, in a published letter in connection with the above statement, states briefly the reasons why he has thought it right that his name should be appended to the announcement of the opening of a Benedictine House at Pershore in communion with the See of Canterbury. In the first place, he can speak with such authority as is given by personal knowledge:

"It has been my duty as Archdeacon, acting on behalf of the Bishop of Worcester, to discuss with the brethren who form the nucleus of the Society the conditions on which the Bishop can grant and they can accept the episcopal sanction. I can testify that throughout the negotiations they have shown themselves eminently reasonable, loyal, and ready to be guided by him."

Secondly, he has hopes that his name may in some degree serve to reassure some who would otherwise suspect this as a "party movement." But his chief motive for writing is a profound conviction that in the Church there are some whose spiritual needs and powers can be fully realized only in the life of prayer and contemplation under a Rule. In conclusion the Archdeacon says:

"The Benedictine House at Pershore is making a sane and serious effort to meet this spiritual need within our own communion; and, in my opinion, that effort deserves the sympathetic consideration of earnest Church people of every shade of opinion."

The Voluntary Offering

A summary has been issued to the newspapers of the Voluntary Offerings of the Church ending Easter 1913. Full details of the figures will be found in the forthcoming issue of the *Official Year Book* for 1914, which is published by the S. P. C. K. They show an increase of £135,453 3s. 7*d.* on the figures of the preceding year: I. Funds contributed to central and diocesan societies and institutions, and administered by their executives, £2,633,662 3s. 8*d.* II. Funds raised by Church collections or parochial machinery administered for parochial purposes alone, £5,266,568 3s. 10*d.* Total, £7,900,230 7s. 6*d.*

To Repair St. Paul's

The Dean and Chapter of St. Paul's find it necessary to appeal to the public for £70,000 to enable them to fulfil their duty of maintaining adequately the upkeep and permanent security of the Cathedral. The money is to be spent on the fabric only, and the question of the foundations is reserved for future consideration.

Two Scholastic Appointments

The Rev. G. A. Cook, D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford and *ex officio* Canon of Rochester, has been appointed to succeed the late Dr. Driver as Regius Professor of Hebrew and Canon of Christ Church, Oxford. The appointment is said to have been generally expected. Dr. Cooke succeeded Dr. Cheyne in the Oriel Professorship in 1908. The new Oxford Professor of Hebrew is a well known writer on Old Testament subjects, and is the author of a book on North Semitic Inscriptions.

The Rev. Father Waggett, S.S.J.E., has been appointed to the office of Hulsean Lecturer at Cambridge for the year 1914-15. Father Waggett, who graduated at Christ Church, Oxford, in 1884, has been residing at St. Anselm's House, Cambridge, for the past three or four years, and has become a member of Trinity College, Cambridge, where he took his M.A. in 1910.

On the Monday before Lent the King and Queen honored the

(*Continued on page* 762)

KNIGHTS TEMPLAR AT NEW YORK CATHEDRAL

Picturesque Service on a Sunday Evening

VARIOUS ITEMS OF THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, March 23, 1914

MORE than one thousand Knights Templar of New York City and vicinity made a pilgrimage to the Cathedral of St. John the Divine on Sunday, March 15th, and attended evening service. Assembling in old Synod Hall, the visitors went in procession, in full uniform with sword, into the Cathedral. They had been summoned to "show loyalty to the holy tenets of our order and to support the banner of Him under whom we are enlisted."

The inspiring anthem, "O! Zion, Blest City," from the sacred cantata "The Crusaders," was sung as a processional. The sermon was preached by the Rt. Rev. Dr. Talbot, Bishop of Bethlehem. Other clergy participating in the service were Dean Grosvenor of the Cathedral, the Rev. William E. Stevens of Fordham, the Rev. Jacob Probst of Patchogue, L. I., the Rev. Andrew Fleming of Brooklyn, the Rev. Floyd S. Leach, chaplain, St. Luke's Hospital.

The Templar ceremonial and the Church's ritual blended perfectly, and the occasion must have left a lasting impression on the hundreds attending this solemn service.

Work Among the Children

God's Providence House is now in the twentieth year of its history, and is doing more work and better work than ever. From 80 to 100 little children are cared for daily, and work is done among the families of those children. The day nursery ministers to something more than 18,000 children annually. Beyond that the house is open every afternoon through the school season to the children of the neighborhood, and there are classes in sewing, folk dancing, etc., for girls, and games and guidance for boys. The house is situated in the Italian section of the city, and is doing a magnificent work.

Russian Dean is Grateful

The presentation of a Service Book to Dean Hotovitzky of the Russian Cathedral has recently been noted. A wireless telegram from the Dean addressed to THE LIVING CHURCH in care of the Rev. Dr. Lowndes reads:

"Kindly through your pages convey my sincere and heartiest thanks and appreciation of farewell greetings from many friends of American Church. May our Lord grant me opportunity and power to justify their love and help that cause which makes great distances short and different nations to be brothers.

"DEAN HOTOVITZKY."

Bishop Greer's Anniversary

Bishop Greer quietly observed his seventieth birthday on Friday, March 20th. He attended to diocesan business in the morning and afternoon of that day, and received many messages of congratulation and good wishes. Bishop Burch, who had been preaching at the noon-day services in Providence, R. I., several days, brought messages from Bishop Greer's former parishioners and other friends in that city.

Confirmation at Sing Sing

A class of thirteen men, presented by the Rev. Burton H. Lee, was confirmed in Sing Sing prison on Sunday morning, March 15th, by Bishop Greer, who also preached a sermon. The Bishop afterwards visited the death house and gave spiritual consolation to the men condemned to die. All were kneeling while the Bishop offered appropriate prayers.

C. A. I. L. Opens Offices

The C. A. I. L. have opened offices in the Diocesan House, 416 Lafayette street, New York City; the Executive Secretary, Miss Harriet D. Keyser, keeps office hours from 11 o'clock until 3 o'clock every week day, except Saturday.

FEW, very few—none but God's truest saints—can make long prayers; and when our Lord gave His model prayer, saying, "Thus pray ye," knowing our wants, knowing our nature, knowing our sole capabilities, His model was brevity itself. Prayer is no bare huddle of ceremonies, or heaping up of formal words in empty churches. Be they hurriedly babbled, or be they unctuously droned, or be they pompously rolled forth, they may be no more than the idle speaking and much speaking against which Christ warns us. Far better that our prayers should only occupy five minutes and be sincere, rising like incense through the golden censer of our one and only Priest, Jesus Christ, than that they should be a spiritless mummery, or that they should resemble the idle vaunt of the Pharisee—a prayer kindled with the strange fire of pride, which stank to heaven.—*Farrar.*

SUCCESS OF THE "INASMUCH" MISSION

Novel Work in Philadelphia for Which New Building is Dedicated

GOOD WORK DONE AT STATE PENITENTIARY

The Living Church News Bureau
Philadelphia, March 23, 1914

THE Inasmuch Mission, which has had a marvellously successful career since it was started three years ago by four ex-down-and-outs whose combined capital amounted to 27 cents, opened its building, costing $100,000, at 1019 Locust street on Tuesday evening, March 24th. The rapid success of this enterprise is without parallel in the history of missionary work of this character.

George Long, the only one of the founders who remains in the work, is superintendent of the new mission, which combines all the features of a first-class rescue mission and a poor man's hotel. The building is of solid concrete, four stories high and without architectural adornment, as utility was the object of the builders. The mission contains a few hundred rooms which will be rented at prices ranging from 10 to 25 cents a night; parlors, reading rooms, game room, shower baths, restaurant, and other hotel features. A large chapel for religious services adjoins the dining room, and by removing the partitions the mission has an auditorium with accommodation for more than five hundred persons.

Bishop Rhinelander officiated at the dedication, which occurred on the third anniversary of the opening of the mission. A week of dedicatory services was arranged. Prominent clergymen and laymen took part and were the speakers each evening. On Saturday night Bishop Garland will preside at the exercises.

Service at State Penitentiary

An unique service was held in the Eastern State Penitentiary on Thursday morning, March 19th. It consisted of a celebration of the Holy Communion at which 80 of the inmates received. These had been carefully prepared by the Rev. T. William Davidson, who has special charge of this work under the City Mission. An altar, equipped with cross, vases, fair linen, and candle sticks had been presented to the chapel by the altar guild of the City Mission. Father Hutchinson, of St. Clement's parish, made the address. He explained the purpose of the altar and the Holy Communion which was to be celebrated. The celebrant was the Rev. T. William Davidson, assisted by the Rev. T. J. Taylor of the staff of the City Mission. A choir of the inmates rendered the music.

The warden of this penitentiary is doing good work among the inmates of the institution in a novel way. He insists that the inmates should be given an opportunity to reform. He therefore gives them all the freedom of action consistent with best prison methods. The honor system is largely used. In consequence, when the prisoners complete their term, they have an entirely different conception of life from that usually carried out with discharged men. Mr. McKenty, the warden, seeks the assistance of the Church in this great work. As a result the City Mission has two men, one an Italian and another an English priest, constantly in attendance to assist those confined, in any way possible. Many have been confirmed; many also have been received who have been previously confirmed in the Roman Communion, and many have been both baptized and confirmed. The entire work is a radical departure from the usual prison methods.

A Quiet Day for G. F. S.

A quiet day for Associates of the Girls' Friendly Society and other women was held March 11th in St. Jude's and the Nativity. The conductor was the Rev. E. H. Schlueter, vicar of St. Luke's chapel, New York. He took for his text part of the twenty-first chapter of St. John's Gospel. The attendance was large and the members were much benefited.

Bishop Woodcock Lenten Preacher

The Rt. Rev. Charles E. Woodcock will be the preacher at the Lenten services in the Garrick Theatre from Tuesday until Saturday of this week. Bishop Woodcock is about the most popular preacher at these services each year. Rarely can the theatre hold the people who attempt to hear him.

St. Andrew's Informal Services

Mr. Long, the Superintendent of the Inasmuch Mission, held his farewell service in St. Andrew's parish church last Sunday evening. These services have been well attended, and have accomplished a great work among all classes of people who have attended them. They have justified the position of the Bishop of the diocese who is striving to introduce informal services at different points in the diocese.

At the meeting of the Clerical Brotherhood on Monday morning,

March 16th, the Rev. Charles Townsend, Jr., read a paper on "The Principle of Authority Amid Present Day Conditions." The paper stated the problem presented in the union and community services. The first he opposed as in no wise aiding the cause of Church unity. The second he thought to be the more likely to produce some result. He distinguished between the two by stating that the first attempts to bring the different bodies together with the ministers participating in the conduct of the services, the latter brings the different bodies together but places the responsibility of the services upon the minister in charge. The others only participate with the congregation and sit with it.

The Clerical Brotherhood

The Rev. Herman L. Duhring, D.D., will celebrate his silver anniversary as superintendent of the Philadelphia City Mission in the latter part of April. When Dr. Duhring took charge of this work it was conducted in a house which had been a private residence on Spruce street. This house had been the home of a one time prominent family. Changes in the neighborhood, bringing in a foreign population, chiefly Jews and Italians, had forced the family to abandon their home and it was presented to the mission for its administrative building. Under the wise direction of Dr. Duhring the work grew beyond the limits of the building, and was moved to its present site, old St. Paul's Church. Its present location is an ideal one for missionary work. It is centrally located in the midst of the down town and foreign population. It has the reputation which Dr. Newton and other prominent priests of the Church who have been its rectors left it for good works, and it could not secure a congregation which could maintain it and its work. Since Dr. Duhring, with his work, has taken the building, that work has developed in all directions. There is an employment bureau for the poor; charity is dispensed to all kinds of people; the suffering ones who come to it are relieved; in fact the poor are cared for in every way. In addition to the legitimate work of charity, services for the neighborhood and business people are conducted daily. During Lent the church is one of the places in which the noon-day services are conducted.

Dr. Duhring's Anniversary

The students of the Philadelphia Divinity School are arranging for a quiet day for missions in the near future. They have secured Bishop Lloyd for the services.

During the past week, the General Secretary of the General Board of Religious Education, Rev. William E. Gardner, gave a Course of five lectures at the Philadelphia School for Deaconesses. The general subject was "Religious Nurture in the Church." Students of the Presbyterian Deaconess School attended the lectures also. During the week Mr. Gardner conducted various conferences throughout the city.

Secretary Gardner's Lecture

FURTHER DISCUSSION OF KIKUYU CONTROVERSY

(*Continued from page* 760)

Archbishop of Canterbury with their company at dinner at Lambeth Palace. There appears to be no record of any previous visit to the Palace by a reigning King and his Consort together. Dinner was served in the ancient Guard Room, the present roof of which dates back to the fifteenth century. Among the guests present to meet their majesties were the Archbishop of Brisbane and the Bishop of Yukon.

The Archbishop of Canterbury has within a few days unveiled a bronze statue of the Rt. Rev. Dr. Gore, first Bishop of Birmingham, and now Bishop of Oxford, which has been erected near the west front of the Pro-Cathedral in Birmingham. The Lord Mayor accepted the statue on behalf of the city. The Primate said that Birmingham showed a wise discretion, "the preciseness of the verdict of the city's history," in numbering Dr. Gore among the public servants whom it delighted to honor. J. G. HALL.

THE SONG OF THE FAITHFUL

Flowers in fragrance are blooming, the Saviour to greet on His way,
Birds in their rapture are singing, all nature rejoices to-day.
Up from the depths of our sorrow, the darkness of anguish and pain
Rises the song of the faithful and echoes to heaven again.

Chimes in their triumph are ringing and echo far out on the sea,
Telling the story of Jesus who suffered, His people to free.
Risen, He dwelleth in glory, the merciful King, not in vain
Rises the song of the faithful: "He lives who was tortured and slain."

Angels are singing His praises, by faith we may list to their song,
Through all the world it is ringing, above all the crime and the wrong.
Now all creation is thrilling, from those who in bondage have lain,
Rises the song of the faithful, to blend with the angels' refrain.

MARTHA A. KIDDER.

CHICAGO WOMEN IN POLITICS

Churchwomen Interested in Issues of Forthcoming City Election

LENTEN SERVICES OF ALL KINDS LARGELY ATTENDED

Rev. A. T. Young Missed in City and Diocese

OTHER CHICAGO CHURCH NEWS

The Living Church News Bureau
Chicago, March 23, 1914

MONDAY, March 16th, was a day of meetings at the Church Club rooms. The Round Table met at 11 A. M., and was addressed by Miss Marion H. H. Drake, on "The Woman in Politics." Miss Drake is a conspicuous figure in Chicago at the present time, in that she is making a brave fight to beat at the polls in the first ward of Chicago, the notorious councilman commonly called "Bath-house John," who has been such an unwelcome member of our city council for many years, relying on his popularity with the "under-world" of the down-town district for his continual reëlections. Miss Drake has entered the race against this keen politician, and is enlisting in her unprecedented campaign what there is left of active respectability in the famous first ward of Chicago. Her address to the clergy of the Round Table was brimming with spirit, voicing the eagerness of Chicago's patriotic womanhood to do some good deed at the coming municipal election of April 7th.

The entrance of women into the arena of city politics in Chicago this spring, is something so new and so interesting that it is absorbing the attention of tens of thousands of women all over the city. The parish houses in some sections of the diocese have been used for meetings of "Civic Leagues," and the like, where the women can receive instructions as to the wise use of their first ballots, so soon to be cast for aldermen and the like. In some cases precinct committees have petitioned vestries to allow the use of parish houses as places for registration and for voting. Where the conditions have complied with the election laws, the vestries have usually been glad to acquiesce. It is more than likely that the attendance of women at afternoon Lenten services has been affected to some extent by these many meetings of a political character.

The noon-day services at the "Majestic" were fairly well attended during the second week in Lent, and have been possibly somewhat more largely attended during the current week. There were very large congregations on both of these recent Mondays. The services for the week commencing Monday, March 22nd, are taken by the Rev. Holmes Whitmore, of St. Paul's Church, Milwaukee, with the exception of Saturday, March 28th, when the Rev. R. H. F. Gairdner, of Austin, Chicago, will be in charge.

Noon-day Services

The arrangements for Holy Week as announced previous to Lent, have been changed. It was found impossible to secure Fr. Rees, of the Community of the Resurrection, so Bishop Toll is arranging that some of our diocesan clergy shall take the Holy Week services. Bishop Anderson will preach on Good Friday. The appointments for the other days of Holy Week will be announced in next week's Chicago letter.

Arrangements for Holy Week

Several parishes have adopted a "Day of Silent Prayer," instead of the more usual "Quiet Day" of services, meditations, and addresses, during recent Lenten seasons. Christ Church, Woodlawn, St. Martin's, Austin, and the Church of the Redeemer, Chicago, are among the parishes in Chicago, which are following this plan during the current Lent. The methods are simple, but have been found very effective and helpful. Cards are circulated throughout the parish for two or three weeks previous to the appointed day, and each card is filled out for a certain half hour by the recipient, and a memorandum of this specified half hour is sent the rector. He sees that there are no vacant half hours during the entire 12 or 13 hours of the day. The usual Lenten services are not considered as portions of the time for silent intercessions. In the pew are placed large cards, on the day appointed, each card suggesting the topics for intercession. The prayers which express these intercessions, all of which are in the Prayer Book, or, in some cases, are in the Hymnal, are indicated on these cards, so that the proper page or hymn can be readily found by the silent worshipper. It has been found that a day of this kind has deepened the personal devotion of the inner circle of a congregation as scarcely any other spiritual exercise has done. The day commences, of course, with an early celebration of the Holy Eucharist, and the other Lenten services, including special prayers, and an address at 8 P.M., follow at the usual hours throughout the day.

"Day of Silent Prayer"

Another meeting held Monday, March 16th, was that of the ex-

ecutive committee of the diocesan board of missions, at the Church Club rooms. There is a plan on foot which may result in much more frequent meetings of this new committee, the suggestion being that it should transact much more business than has hitherto been customary, and that it should report to the quarterly meetings of the entire diocesan missionary board, very much as the executive committee of the General Board of Missions reports to the regular meetings of the General Board, in its present and reorganized arrangements. This plan was only tentatively discussed, of course, at the committee's meeting on March 16th, and it would have to be very carefully considered by all the diocesan authorities before it could be adopted.

Diocesan Board of Missions

The subscription committee of the trustees of the Church Home for Aged Persons also held a meeting on March 16th, at the Church Club rooms, and reported that money is steadily coming in for the building fund of the new Home, of which we have often spoken during the past few months. Some $25,000 is now in sight, in cash or pledges, and many plans for pushing the work were discussed at this meeting. The Rev. A. T. Young, who was authorized on January 1st, to canvass the diocese as far as possible on behalf of this building fund, has become the Archdeacon of Kansas, lately, and has thus left a vacancy in the working organization of the subscription committee.

Church Home for Aged Persons

The Rev. A. T. Young, who has thus gone from our fellowship, was appointed priest in charge of the Church of the Advent, in February, 1910, and under his able and energetic leadership the mission became a self-supporting parish in March, 1912, and has since that date taken rank as one of the active and enterprising parochial congregations of the diocese. At the time of his resignation, last January, to take up work on the staff of city missionaries, with special attention to the building fund of the Church Home for Aged Persons, the parish had grown to one of over 375 communicants, with a Sunday school of some 200, and a list of some 14 different organizations, including a men's club, and a G. F. S. branch, a Woman's Auxiliary branch, the Junior Brotherhood of St. Andrew, and memberships also in the Guild of All Souls and the Confraternity of the Blessed Sacrament. Mr. Young will be missed by a host of friends among the clergy, as well as among the laity of the diocese, all of whom will wish him all success in his new work in the diocese of Kansas.

Work of Rev. A. T. Young

The congregation worshipping at the Church of the Redeemer, Chicago, was much impressed last Sunday morning, at the mid-day choral celebration of the Holy Eucharist, by the singing of Gretchaninof's *Grede* from the Russian Liturgy. It was given, possibly, for the first time in Chicago, at this service. The sacred words of the Nicene Symbol were sung by the solo alto voice, while all the other voices hummed the chords of the accompaniment, softly, accompanied by the delicate registers of the organ. The harmonies are rich and oriental, though simple, and the solo part is chant-like in form. It is a most unusual and devotional setting of the Nicene Creed, and ought to obtain a wide use during the most solemn portions of the Christian year.

Russian Liturgy Music Sung

The Rev. Dr. Lester Bradner spent part of the third week in Lent in Chicago, and gave a number of valuable addresses before groups of Sunday school workers. At the Church of Our Saviour, he met the Sunday school teachers of the North Side, on Tuesday evening, March 17th. The following evening he addressed the West Side and West Suburban Sunday School Institute, at their meeting at the Church of the Epiphany. A large congregation assembled in Christ Church, Woodlawn, on the evening of Thursday, March 19th, to hear his message for the South Side workers in our Sunday schools. His theme at this service was the very practical one of "The Unification of Educational Influences in Parish Life," and dealt with the importance of making the children feel that every organization in the parish has something to teach them about their life as Church members and workers. On the morning of the Fourth Sunday in Lent the Rev. Dr. Bradner preached at the Church of the Atonement, Edgewater, the Rev. Dr. C. E. Deuel, rector. He left for the far West that Sunday evening, having added many friends to the long list he had already established in Chicago.

Dr. Bradner Visits Chicago

The council of Hyde Park Churches held their March meeting on the evening of the 17th, and formulated a plan for enlisting the students of the University of Chicago in Holy Week and Easter Day worship. It is felt that these efforts to solidify the fellowship between the students of the university and the neighboring churches comprising this council is doing more to solve the problem of Church-going among college students than has ever been achieved before in Chicago. The plan of "student pastors" is not in vogue at the University of Chicago, and as a substitute the university is more than willing to supplement its own religious enterprises, which are large and vigorous, by working in harmony with the neighboring churches, especially in Hyde Park.

Work Among College Students

During Holy Week, Mr. Sherwood Eddy, the national secretary of the Y. M. C. A. for Asia, will address student mass meetings in Mandel Hall, of the University, every night up to and including Good Friday. On Palm Sunday there will be a union mass meeting held under the auspices of the council of Hyde Park Churches, primarily for students, and Mr. Eddy will be the preacher. The constituent congregations of the council, which include the two neighboring parishes of the diocese, are asked to invite the students belonging to their various communions to their Easter Day services, and the entire student body will be asked to consider Easter Day as "Go-to-Church-Sunday" for students. After Easter Dr. Shailer Mathews is to lecture in Mandel Hall on Tuesday evenings, April 14th and 21st, and also on May 14th, on "The Church and Modern Life." The students and the general public are to be invited to these lectures by Dr. Mathews. All of this is part of a well-laid plan to abolish the difference between "town and gown" in reference to Church life in and around the University of Chicago. It is a most important and valuable undertaking, and is being watched with deep interest by other great universities throughout the land.

Special Holy Week Meetings

The Quiet Day for women, held at St. Andrew's Church, Chicago, on Tuesday, March 17th, by the Rev. E. J. Randall, was attended by women from all parts of the city. About sixty-five were present for the noon-hour, and possibly one hundred in all came for this, and for other portions of the day. The meditations were helpful and uplifting. The Daughters of the King arranged the day.

TERTIUS.

"Quiet Day" for Women

MISSIONARY IN PERSIA WARNS AGAINST CHALDEAN SOLICITORS

HAVING heard that there are two men in the city claiming to be Chaldeans and representing an orphanage in Nineveh, I feel it my duty to warn the public against them as well as all other characters who are working the old game.

There are a large number of men who annually invade this country, representing themselves as converted Kurds, Armenians, Turks, Assyrians, Chaldeans, St. Thomas Christians, etc. These men show a great array of documents and credentials bearing the signatures of Patriarchs, Bishops, and other high dignitaries of the Church, governors, mayors, secretaries of different religious societies, and even the signatures of some of the secretaries of our Church boards. These seals and signatures have either been obtained by deceit or are direct forgeries. Their great gag is collecting money for orphanages, churches, and schools, or for the distribution of the Scriptures. They are divided into guilds and their work is thoroughly organized, so that it has become a science and trade for a large class too lazy to earn an honest living.

The world is covered by these bands, and hardly a country is not visited, and defrauded by them. I can say without hesitancy that almost without exception beggars of this class are frauds of the worst type. They are worse than highwaymen, for they are robbing the public under the guise of religion and philanthropy. The Presbyterian Board, with work in Persia and Kurdistan, has hundreds of papers and rubber stamps and seals that have been taken from these rascals. After a residence in their country of twenty-eight years, traveling all through those regions, I have never yet seen an orphanage or church built with the funds collected, or a school conducted with such funds, unless possibly in two or three cases where some $10 may have been spent for a few months' school, out of the thousands collected.

Bishop Galen E. Royer, of the Dunkard Church, residing at Elgin, Ill., was out in Persia last year and was so impressed with the extent of this fraud that he has issued a tract, which he is glad to send to anyone making application, warning the public against these men. Not only are these men worse than robbers, but giving to them is more than a mistake, for it directly encourages them to continue their nefarious trade, and they will thrive as long as they are successful.

There is only one safe rule in all such cases. Missionary work is well organized over pretty nearly every accessible portion of the globe. Some reliable church or organization is responsible for this work and has its agents there. If the public wish to help, let them always do so through the regularly organized channels of the Church. These have the information and are always ready to give it. You will never make a mistake in turning such men away and giving them the cold shoulder.

F. G. COAN.

Missionary of the Presbyterian Board of Foreign Missions,
Urumia, Persia.

—Hartford Courant.

The March of the Unemployed Into New York Churches

By the Rev. W. M. GAMBLE

WHILE the matter is fresh in my mind, I wish to write for THE LIVING CHURCH a statement with regard to the experience of the Socialist Fellowship group affiliated with St. Mark's-in-the-Bouwerie, in connection with the recent organized movement of unemployed men in New York City, demanding shelter and harborage of the Churches. The facts have been so distorted and misinterpreted by the public press, and the matter is of such vital importance to sincere Christians and Churchmen, that I feel it to be of the greatest importance that the Church public be given a chance to know something of the real significance of the movement.

It must be remembered that nearly every vital movement for human emancipation, as well as every conspiracy or combination for human oppression, has instinctively sought to seize and use the sanctuary. The Christian sanctuary is that sensitive spot in society, where moral and spiritual consciousness might be expected to be most alive. Witnessing to the searching obligation to realize the perfect Life, it is a strategic point for all world-forces. Tyranny seizes the sanctuary in order to deaden its life, or to force the Church to isolate its ideal from possibility of realization. The rough justice of human need is always challenging the sanctuary to hear its complete witness, to escape from its shackles.

The public press has a stereotyped sneer, periodically produced on occasion, against the supposed indifference of the Church to common human needs. The events following March 1st in New York have given occasion to quite a different kind of journalistic sneer. *Now* the down-town New York churches that harbored the unemployed army are charged with being the "dupes" of "irresponsible agitators." The rector of St. Mark's-in-the-Bouwerie, the vicar of St. Paul's chapel, the rectors of St. George's chapel and of the Church of the Ascension, can well afford to leave such attacks unanswered. It is they, rather than the newspapers, that have proved themselves the more responsive to human demands and needs.

Among those who planned the move of the unemployed upon the churches, were there unbelievers who sought to uncover the weakness and unpreparedness of organized religion? Very probably. Were there those who sought to reduce to practical absurdity the claim of the Church to be an Ark of Safety? Probably. The fact remains, that there were churches in New York that did not seek to hide behind their Master's skirts by saying, "Man doth not live by bread alone"; who recognized that their Master refused to turn stones into bread for Himself, but that He *did* feed the Five Thousand. The reply of the churches that threw open their doors to the unemployed army, in effect, amounted to this: "Your demand for justice and not charity, is a demand that we are bound to concede. Your bitter taunt goes home. The mother has been torn from her children, and has been fed while her children starved. She has little left now but to do penance, for her breasts are dry. She can at least give, by a bare night's lodging, and by listening in silence to the reproaches of the poor, some symbolic acknowledgment of their claim upon her; a recognition, however meagre, of their right to work and to live, as against all the vested interests that deny that right."

All talks, therefore, about the movement as though it were a mere result of I. W. W. agitation, is wide of the mark. I. W. W. theories could not, in themselves, have created such a movement alone. The movement and its response were all rooted in something powerful and elemental, and the world has not seen the last of it. The thing that really matters, is, not the theories of this or that group of revolutionaries about organized religion; but the actual combination of motives that made homeless and discouraged men wake to new life and hope when their attention was directed to the churches, and they were reminded of the invitation of Christ to the weary and heavy laden.

A glance at the rank and file of the "army of the unemployed" at the outset, showed that it was mainly composed of men who had possibilities which social opportunity had denied them. The business slogan of "more efficiency" could mean to them only this—that jobs are open only to those whose aptitudes and opportunities make them useful in the accumulation of profits, and that the rest must drop out. Even the instinct of self-preservation could not stimulate them to struggle effectively against the depressing certainty that they could not "make good" under such a system. At last, the expected discharge must come. The jobless are thrust into an outer darkness of suspended existence, from which roots lead to pauperism, successful suicide, expert burglary, or a desperate search for work, with ever-diminishing chances, because of ever decreasing "inefficiency" from shabbiness, lack of shelter and nourishment, and the gaunt look of the "dead one," so shunned by the clerk in the outer office. From him that hath not shall be taken away even that which he hath. Remember, the parables of the Talents and the Pounds were not Kingdom-parables, but descriptions of the conditions that hinder the coming of the Kingdom.

Desperation turns naturally and instinctively to religion. The down-and-outer, if he has had early religious training, turns naturally to the slum mission. Is not his misery the result of his sins? All his faults and errors and inprovidence come back to him. In the mission he is sure of kindly pity, a word that gives hope and assurance of forgiveness—and coffee and rolls. Perhaps even a job.

But when the unemployed discuss together their common problem, they begin to realize that the sin is not all on their side. Misery in company rediscovers a kind of self-respect. Society is not God, that it should decide who is not fit to survive. The plump and pious advisers of their youthful days are not Christ. Religion is meaningless, when the unemployed compare experiences, unless it condemns the scheme of things which makes possible such a plight as they find themselves in, and sanctions their indictment of such a scheme. They are men, with rights against other men that they must secure, if they are to live.

Society faces them like a rocky fortress. The man in the shop at least can struggle with the shop as his base of operations. These men are left out of everything. Their very votes are forfeited, as they wander from place to place. All points are guarded with bolts and bars—except one. There is the church, with its warm light, its sign of invitation without, and its smiling ushers at the door. Here are spacious parish-houses and men and women who worship Him who had nowhere to lay His head.

The movement of the unemployed would never have been what it was, if it were not for the fact that there were groups of people affiliated with the churches, who felt keenly that the Church could not be indifferent to the fact of unemployment, who had faith that the Church was in a position to give a response to the problem that no other agency in society could or would give. In the Socialist Fellowship of St. Mark's-in-the-Bouwerie, there was a group of young women who knew that a demonstration of the unemployed in connection with the Church was inevitable, and who were anxious for its success in the truest sense; they were anxious that it should not find the Church wholly unprepared.

It was this group of young women, with others, who succeeded in preparing the way for something like a real response on the part of several of the down town churches, which otherwise might have wholly misunderstood the real nature and motive of the whole demonstration. If it were not for the efforts of this group of women, the movement might have spent itself in a pathetic and futile attack upon churches whose officials might have completely misunderstood its real significance.

It was therefore announced, on March 1st, that St. Mark's was ready to shelter as many as could be accommodated in the parish house and chapel plant. No "police protection" was asked for. No conditions were imposed. At 8 o'clock Monday evening, March 2nd, about three hundred men came in in an orderly fashion to the parish house, each taking off his hat as he entered, and sitting at the tables laid for them. During the delay while the food was being prepared, speeches were made by the men. No effort was made to limit the freedom of speech, and there was evident on the part of the speakers a

desire not to abuse this right, and they confined themselves wholly to the economic problem of the moment. Programmes for the organization of the unemployed were outlined and discussed, with a freedom which might elsewhere have been denied them. For that night at least, it was evident that the Church would not permit herself to be used as an agency to suppress the accusation of the poor against society. The demand for the right to work and the right to live was voiced in no uncertain terms by those who spoke for the movement. And it was made clear, on behalf of the Socialist Fellowship, that the food and shelter represented, not "charity," but a small mite of the justice which man owes to his fellow man.

There was evident, both on the part of the speakers and their hearers, an appreciation of the spirit in which St. Mark's Church had received them. I heard no ungracious mords such as were reported in the morning papers, nor was there anything that savored of insolence. Any signs of unruliness on the part of individuals were promptly and emphatically disowned and condemned by the men. There was a principle of democratic self-regulation and responsibility in the whole meeting which would not have had a chance of expressing itself, if there had been any fussy attempts at the "protection" of the place, or at suppression or outside regulation of the meeting.

Before the main body of men entered, fifty or more scattered homeless ones, unrelated to the concerted movement, had come in, and sat about the walls, cowed by cold, hunger, and humiliation. These men had simply accepted the verdict of society upon them— that they were unfit to survive, unless they could increase profits. I was glad that these men had the chance to catch the spirit of the crowd that came later—men who were determined to speak out, to act, however desperately, to go to jail, rather than consent to the falsehood that their common plight was "their own fault."

"Men," said one of the speakers to the crowd the next morning, after the newspaper reports had been circulated, "Is it true that we don't want to work?"

"No!" came a loud and indignant response.

"Is it true that we want work on conditions that will give work to everybody?"

"Yes!"

"Is it true that we do not appreciate the brotherly spirit shown us in this church?"

"No!"

"Did we come here for charity, or for some small part of justice?"

"Justice—not charity!"

"Now, men, they say we don't want to work. What do you say about piling in and clearing the snow around this church not in return for food and shelter, but just as a mark of appreciation of the way the Church has received us? If the Church is ready to pay us for it on the terms we demand, well and good. But if not, not a cent, and they have our good will all the same. What do you say?"

No sooner said than done. The walks about the church were busy with men who seemed invigorated with the thought that even in their extremity, even in the midst of a fight against the whole scheme of society; even in their homeless and outcast condition, they could do an act of courtesy. That having asserted their common manhood, they could do something freely and gallantly which necessity did not compel them to do.

There are those who will see nothing in this; who would scoff at the idea that such a spirit, and such an act, could have anything in it of delicacy. Nothing but emphatic facts will stir such scoffers from their insensibility. The fact remains, that this army of unemployed, with their fierce denunciations of the social system, proved that they were capable of manhood in the highest sense, once they were given the chance to prove it. The parish house was left in as good condition as before. A committee was appointed to clean up and set things to rights and did its work thoroughly, as the sexton can testify.

I am not trying to idealize these men. They are what they are because society is what it is. But their revolt against society has given them the only possible opportunity to prove what they might be, if the whole social system were other than it is.

Out of this movement is bound to come the organization of the employable unemployed. Present society will not take kindly to this; it would rather deal with the unemployed as individuals, rather than as an organization, just as it would rather deal with labor as individuals, not as organizations. Municipal lodging houses, wholesale deportations to farms, are utterly inadequate to meet the problem of unemployment, so long as the profit system puts the test of its kind of efficiency to individuals. The real test of efficiency is the efficiency of society to give employment a real chance for life and growth to all its members. Such a test existing society cannot possibly stand, because existing society is built upon the possibility of unemployment, and relentlessly drives the unemployed to become unemployable.

"The Sabbath was made for man, not man for the Sabbath." This was the decision of the Master of Life, whenever life and law come into conflict. "Have ye not read what David did, when he was an hungered? How he went into the house of God, and did eat the shew-bread, which was not lawful?" Law, in other words, loses validity when it comes into conflict with elemental human need. St. Chrysostom, St. Jerome, St. Thomas Aquinas did not try to escape the revolutionary force of such teaching; they accepted it. And even the modern casuist, Liguori, admitted that no social contract is morally binding, thattakes advantage of another's necessity. The whole matter of overthrowing laws that crush life, therefore becomes purely a question of expediency.

The problem of unemployment is, first of all, the problem of the unemployed—how to get public recognition of their common right, how to enforce this right. Even the attempt of the unemployed to discuss their own problem was hindered by the police. The only place in New York where the unemployed freely discussed the ways and means of their problem without fear of interruption, was under the auspices of the Christian Church. Nothing could be more fitting.

Self-sacrifice and self-denial? Yes, indeed! But self-hood must exist before self-sacrifice is possible. Only manhood can lose its life to save it. He that hath not, and consents to being robbed of even that which he hath, does not even have the strength or the courage to bear a cross.

Of whom did the Son of David demand sacrifice? Of the widow who cast all her living into the treasury, or of the young man who had great possessions? What kind of crowd did He lead into the Temple on Palm Sunday, and what kind did He whip out of it the next day?

St. Mark's Church, St. Paul's chapel, and St. George's chapel, have had an experience that can never be expunged from their history. They know something of the innate manliness of the poor, which knowledge they never could have had through all the dispensations of organized charity. They could only know it by recognizing a demand for justice; and by bidding all newspaperdom and the police force to stand aside.

DEATH OF REV. DR. RICHARDS

THE Rev. Charles Augustus Lewis Richards, D.D., *rector emeritus* of St. John's Church, Providence, R. I., passed away Friday evening, March 20th, in the eighty-fourth year of his age. During his long rectorship of St. John's Church (December 2, 1869, to April 8, 1901) he was greatly beloved in his own parish, and a great power in the diocese. In the affairs of the diocesan convention no one was listened to more attentively than he, and if he advocated a measure it was almost sure to be carried.

Dr. Richards' literary power was most persuasive. The prose articles and poetry he contributed to the daily press were full of keen wit and good sense; his written sermons were perfect literary productions and full of interest and helpfulness. Of a keen and analytical turn of mind, trained in the classics and in medical lore, he yet breathed the evangelical piety which made him a beloved pastor.

Born in Cincinnati, Ohio, a graduate of Yale and of the Cincinnati Medical College, he practised as a physician for three years. He then entered the Virginia Theological School and upon graduation and ordination went to St. James' Church, Great Barrington, Mass. From here he went to West Philadelphia and served as rector of the Church of the Saviour; then to Trinity Church, Columbus, Ohio, and from there he came to Providence to take charge of the old mother parish of St. John's. The burial took place from St. John's Church on Monday, the 23rd, at noon.

WE MAY BELIEVE, with the profoundest reverence, that there is no work upon material things, faithfully done by man, which God does not look upon with pleasure.—*Phillips Brooks.*

The Churchwoman's Offering of Romance

By SARAH S. PRATT

ONE of the by-products of the Catholic faith, in certain broad areas of America, has been the gradual displacement of the mid-century phrase "taking up a collection," by that of "making an offering." "Offering" implies much that even "gift" lacks, while such terms as "dues," "fees," "apportionments," and "assessments" are grossly materialistic beside it. An "offering" is something given out of the fulness of the heart; not as an attempt to pay or to "even up" obligations, not as a grudging experiment as to how little a person may decently be let off with, but as something—usually money—tentatively and humbly offered to God in gratitude. Our offering is but one part of the whole, for His acceptance and gracious blessing supplements and completes our share in it.

Such is the United Offering of the great missionary society of the American Church known familiarly as the Woman's Auxiliary—"to-the-Board-of-Missions" being its surname. More and more has this become an offering in the full sense, for the Good God *has* accepted it, He *has* blessed it, and is ever pouring a rich blessing upon this gift. When, last October, in the beautiful Cathedral of St. John the Divine, in New York, the hushed throng watched that great offering being raised above the altar and consecrated to its holy use, what was the spell which moved them, which moistened every eye, which played upon the features and wrote thereon the highest, finest emotion the human heart can know? Truly the Spirit of God, in that beautiful sanctuary, was personally felt by each worshipper; but more insistent than even the beauty of the place, more than the sense of reverence and worshipfulness, was the underlying thought of *consummation*. The two thousand women who then made their offering and received their Communion, were but representative of many thousands more who had added to that Offering, and this was the supreme moment of three years of effort. Now upon the golden basin and the carven marble altar rested that wonderful, composite symbol of achievement.

THE GOLDEN ALMS BASIN

Woman's Offering for Woman! This is the gift the formal proffering of which is surrounded with all the quiet beauty which the Church can supply. It is with no pageantry, no flights of eloquence, no ornate and overpowering music, but in reverence and deep devotion, in re-consecration, that the Auxiliary woman lays her gift upon the Altar, and then kneels to receive the great Gift to herself. "Like the sound of a grand Amen"—such is the United Offering service.

This Offering not only unites the money but unites also the women who give it. Three years of effort, during which the ingenuity of the entire Auxiliary is exerted to teach women the meaning of this Offering, are followed by one glorious hour of fulfilment. Nobody knows, nor can guess, what the United Offering will amount to, but the news is received with jubilation, and at once the new three years is begun. Ever reaching to a higher point, the Auxiliary scarcely waits long enough to congratulate itself before it girds on its armor for the next triennium. The last United Offering was made by the women of ninety-one American dioceses and missionary districts, but that was not all. While American women were filling and emptying their little blue boxes twice a year and handing over the funds to their parish treasurers, the women of other lands were doing the same thing. "I am sending you five *pesos*," wrote a Churchwoman from Mexico. The women of Africa, China, Japan, Southern Brazil, Mexico, and Cuba also heeded the call of the little blue box, and when, in September of 1913, every society was busily collecting its hoarded treasure, there came across seas and continents, by special messengers, the loving gifts of these women whom we have to call foreign, because we don't know what else to call them. But their gifts met our gifts, and—everybody knows the rest—$306,496.66.

The United Offering of 1913 was the ninth of its kind. Contrast the first and the last. In 1889, $2,188.64; in 1913, the sum mentioned above. This Offering and its parent, the Auxiliary, have had a rather remarkable history. The society was founded in 1871, and twelve years later we find its members uniting for the first time in a representative body in the service of the Holy Communion. At this service in Philadelphia, and at the next in Chicago, in 1886, the offerings were used for various needed objects, the whole sum for 1886 ($182.71) being devoted to the building of a church for negroes, at Key West, Fla.

To both of these Triennials the women had come, not animated by any especial aim nor unified by singleness of purpose; their offerings, consequently, were the usual unconsidered ones. But as the Triennial of 1889 approached, there came to a member, Mrs. Soule, at that time in the diocese of Pittsburgh, the inspiration to suggest an offering by all, for some one purpose. She wrote to the secretary of the Auxiliary suggesting this and asking her to choose an object and to publish it in the *Spirit of Missions*, at least one month beforehand. The secretary advised that the prospective offering be divided between Domestic and Foreign missions; that a church in Anvik, Alaska, with its furnishings, might be provided for $1,000, and in the foreign field, the outfit, traveling expenses, and a year's salary for a missionary teacher in Japan. With this double incentive, the Auxiliary went to work to get ready in one month its United Offering. On October 3, 1889, the Woman's Auxiliary brought its gift to the Church of the Holy Communion, New York City. Many of our present Auxiliary workers were at that meeting, and they remember yet the eagerness with which they waited to hear the announcement, and the disappointment when the sum was found to be $400. But even the one month of united thought had been inspiring, for at once a member gave one thousand dollars, which has made Christ Church, Anvik, her memorial; and the necessary sum of six hundred dollars was gathered before the day had closed, which enabled the Woman's Auxiliary to send its first United Offering missionary, Miss Lovell, to Japan. So this was the beginning. The second Offering was ten times as large as the first. This gift was marked by no one large sum as the first Offering had been, but was a representative one of small sums from many women. The idea was taking root, and the fact that "many a mickle makes a muckle" was happily impressed upon the society. The Offering was made in St. Paul's Church, Baltimore, and twenty thousand dollars in gold, which was thought to be the most beautiful way to make the gift, were placed upon the altar.

In Christ Church, St. Paul, in 1895, the Offering was $56,198.35. This was added to that of 1892, and the interest on this combined sum furnished for three years the salary of the Missionary Bishop of Oklahoma, and since then, year by year, supplies the salary of the Bishop of Alaska, and will continue to do so as long as Alaska is a missionary district. Another three years found the Auxiliary meeting in Washington. At the previous Triennial, it had been resolved to use the Offering of 1898 for the training and support of women workers. This appealing object resulted in a gift of $82,742.87, and it is here we first find recorded the use of the golden alms basin used at each Triennial service since, which was given to the American Church by members of the University of Oxford, on the occasion of the Jubilee of the S. P. G., held in 1852. This offering supported fifty women workers for five years.

Then the Auxiliary mind turned to our Missionary Bishops. Probably the Offering made in San Francisco, of $107,027.83, afforded more of personal joy than any other. The nineteen Bishops who were its recipients rejoiced greatly over it. The manifold uses to which it was put were recorded in the *Spirit of Missions*, and from every part of the mission field came grateful thanks. They recounted just what this gift—about $3,500 to each—meant to them. Incompleted buildings,

unaccomplished plans, the beginnings of new things, all felt the quickening of this shower of blessing and made the Auxiliary to feel the joy of giving as never before. The Bishop of Boise thus narrated how he had used his share: "Part payment on a log church and dwelling house; $1,000 for St. Margaret's School, Boise; $300 for St. Luke's Home; $100 for St. Michael's Church, Boise; $100 for improving a rectory; $145 on church debt; $100 on debt on property used as Sunday-school building." Asheville's record is, "Necessary fund for twenty-two schools and teachers' salaries." In West Africa the sum was used for founding an institution for training the native girls; in Tokyo, Japan, for the building of three missionaries' houses and the support of two missions. In Spokane, the amount was stretched to do wonderful things, one of which was the buying of a horse and buggy for a missionary's use.

But the thought was gaining on the Auxiliary that it was scarcely right to place a sum in the hands of the Board of Missions and require them to send new women workers to the front, and when that sum was gone, to leave them unaided. Therefore, in 1904 the Auxiliary returned to its purpose of 1898, which is now the sole purpose for 1916; the training, sending, and care of women workers. Trinity Church, Boston, saw the great service when the amount was $150,000; followed by the Offering of 1907, $224,251.55, in Holy Trinity Church, Richmond; of 1910, $243,360.95, in Christ Church, Cincinnati; and the last and largest yet, of 1913, in the Cathedral of St. John the Divine, New York. From these sums, however, have been taken, in 1907, $10,000 to build a training school for Bible women in Sendai, Japan; in 1910 St. Hilda's School, Wuchang, received $10,000; in 1910 and 1913 St. Augustine's, Raleigh, received two gifts of $5,000 each; and from this last offering of 1913, the Mary Josephine Hooker Memorial School, Mexico, was given $15,000.

In addition to all of this evidential and material accomplishment, the Women's United Offering now supports 156 women missionaries, of whom eighty-six are in the Domestic and sixty-four in the Foreign field. In order that these special charges of ours may be the better supported and that their human sorrows and illnesses may find the treasury furnished with that substantial help which does much to mitigate distress, it was decided at the last meeting in New York, that from our next United Offering no money whatever shall be spared for building purposes, that we must be comfortably provided for for emergencies, and that our dear one hundred and fifty-six may indulge in the luxury of an occasional illness without any financial worry to themselves or to us. So this is now our work; to make many oases in life's desert, to brighten, even to gild life for many and many a sick and forlorn heart, to give strength to many a discouraged soul—in short to do this, God's most beautiful work, in the best way we know.

Does not this thought touch woman at the quick of her conscience? Is it not enough to make her determine to do more than ever before? Woman's Offering for woman, and, through woman, for the world! That is the romance of our United Offering.

And now as to the way in which this money is paid out by the Board, which surely is an interesting point of which the average woman knows but little. During a luncheon in New York, the writer sat next to a lady who tried very painstakingly to explain just how the Offering is used by the Board of Missions. But perhaps because of the distractingly pleasant things going on all about, a rather hazy idea was brought home. In order that women who are business-like—and the number is growing fast—may know how this money is managed in the skilled hands of business men, a letter was sent to Mr. George Gordon King, treasurer of the Board of Missions, the lucid reply to which will be of interest to the whole Auxiliary:

"You ask whether the offering itself or only the interest is used? In reply, let me say that both the offering and the interest which is earned on it, are used for the support of the women appointed under that fund.

"At the first meeting of the Board of Missions after each Triennial, the Board by resolution appropriates a certain average amount per year for the following three years, of the sum received. For instance, the offering of 1910 was $243,361, $15,000 of which was for buildings, which left the sum of $228,361 available for the support, etc., of women workers. Taking into consideration the interest, etc., earned on this offering, it left the average per year at $80,000, and that was the sum which the Board appropriated, and that average always about uses up the whole of the United Offering. For example, during the last fiscal year, 1912-13, the amount paid out to the workers in the domestic and foreign fields was $80,981, somewhat exceeding the $80,000 average. In this connection I might add that a few years ago it was found that there were more women receiving appropriations from the United Offering than there were sufficient funds; so that when vacancies occurred they were not filled, in order to even up the amount of the United Offering available for that purpose.

"Concerning the United Offering of 1913, the figure, as probably you know, is $306,496.66. Twenty thousand dollars of this is for buildings. After deducting this $20,000, $286,496.66 is the amount which can be applied to current appropriations for the purposes for which the offering was contributed. A conservative estimate of the interest which may be earned on this fund, together with one-third of the principal, indicated that $100,000 would be approximately the annual amount which could be expended. So the Board at its meeting in December last passed a resolution to the effect that not more than $100,000 be appropriated in the current fiscal year from this United Offering.

"In view of this increased offering the Board has been able to make some new appointments under that fund.

"Perhaps it might be interesting to know that during the last fiscal year the Board appropriated approximately $50,000 from general funds for the support of women workers—domestic and foreign; so that you will see the United Offering is not yet large enough to take care of all the women workers appointed under the Board."

From what has been written it will be seen that two Offerings—those of 1892 and 1898—are still drawing interest, which maintains the Bishop of Alaska, and that the others given for support of women workers have been so used, each one serving until a new one came in, although in one case, as Mr. King shows, the amount did not quite hold out.

If to this side of our story it were possible to add the other side—the story of our United Offering missionaries, what their lives have been and still are—what an immortal record might this be. Those life stories which supplement and are the fruition of our effort, the quiet pages of which are unknown and unguessed by most of us, would be tales of heroism, of self-denial, of striving under depression; of combatting alien superstition, of watching for gleams, which are slow in coming, of patient, persistent reiteration of things that seem futile, and—at the end—a modicum of success. "Heard melodies are sweet but those unheard are sweeter"; and so with these unheard, untold stories of these women of ours. The little bits that find their way into the *Spirit of Missions,* usually showing the brightest part of their lives, cannot blind one to the conviction that there are dreary, dreary wastes in some of these lives, which only the smile of God can illumine. And yet we must hold no real feeling of pity or comfortable patronage for these women who are doing God's work, for theirs is the better part; and we have repeated assurances from their lips that the missionary's life is *not* self-sacrifice. And if they have risen to the heights of Christian energy which enables them to say, "It is not a sacrifice," our part must be enthusiastic coöperation in the only practical way open to us—the money way.

And so understanding its meaning both to those who give and those who receive, is it not worth while to make this Offering even closer and dearer? To sound out boldly this story of its life—really a romantic story—and to urge all women to have a part in it? Whether one gives through the mite-box, the daily offering with the daily prayer, whether we give monthly to our parish treasurer, or yearly, or triennially, are questions to be settled individually. Psychology bears out the assertion that the small gift made systematically is the one most valuable to ourselves; but be that as it may, let us try to hasten the time when this gift shall be a joy to every Churchwoman.

There will come to every manly man times in his life when he will see that there is something that is legitimately his, something which he has a right to, something which nobody can blame him if he takes and enjoys to the fullest, and yet something by whose voluntary and uncompelled surrender he can help his fellowman and aid the work of Christ, and make the world better. Then will come that man's trial. If he fails and cannot make the sacrifice, nobody will blame him; he will simply sink into the great multitude of honorable, respectable, self-indulgent people who take the comfortable things which everybody owns that they are entitled to, and live their easy life without a question. But if he is of better stuff, and makes the renunciation of comfort for a higher work, then he goes up and stands—humbly, but really—with Jesus Christ.—*Phillips Brooks.*

Duty determines destiny. Destiny which results from duty performed, may bring anxiety and perils, but never failure and dishonor. —*William McKinley.*

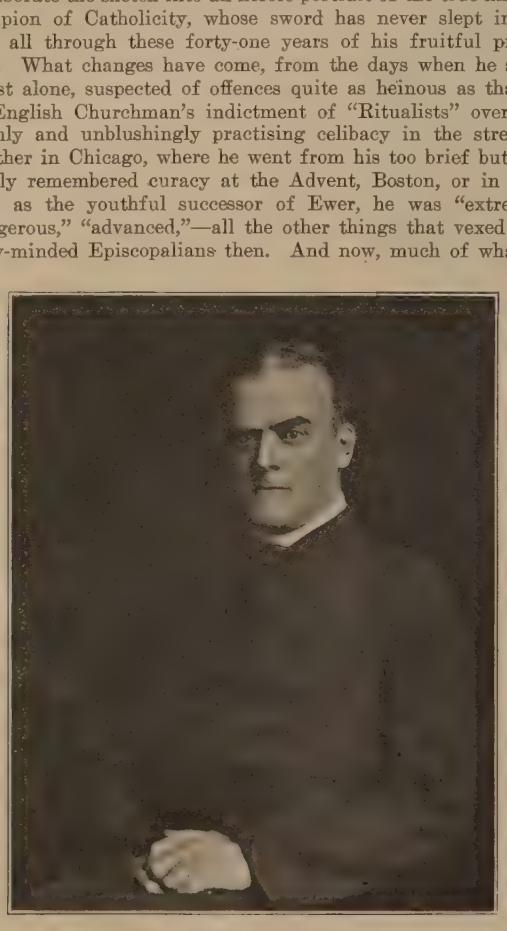
ARTHUR RITCHIE, D.D.: AN APPRECIATION GIVEN WHILE HE LIVES

BY THE REV. WILLIAM HARMAN VAN ALLEN, D.D.

IT is not only obituary notices which make one realize the passage of the years. Now and then we read a brief news item, announcing a change not unlike those that come often among all the varied relations of men, and yet shocking and startling the reader as if it meant an alteration in the signs of the zodiac. Where could Leo be, except between Virgo and Cancer?

So I felt, with thousands of others, when I saw by a paragraph in a New York paper that Father Ritchie was about to resign the rectorship of St. Ignatius' Church. Thank God, it is not to the Book of his work that *Finis* is written, but only to one chapter in that Book. Yet because to so many of us Father Ritchie seems an essential part of St. Ignatius' and of the good Cause in New York, it is perhaps not unfitting to pay some grateful tribute to him for all he has done there, and, even more, for all he has been.

Put together the records in *Who's Who* and *The Clerical Directory*, and you get nothing but bare elementary facts: "Arthur Ritchie, 552 West End Avenue, New York: Univ. of Pa., B.A., 1867; G.T.S., S.T.B., 1871; Nashotah, D.D.,; Deacon, 1871; Bp. H. Potter, Priest, 1873; Bp. Niles. Formerly Rector, Church of the Ascension, Chicago; now Rector of St. Ignatius' Church, New York." And yet, to those who know American Church history for this past generation, it is easy to elaborate the sketch into an heroic portrait of the true knight-champion of Catholicity, whose sword has never slept in his hand all through these forty-one years of his fruitful priesthood. What changes have come, from the days when he stood almost alone, suspected of offences quite as heinous as that in the English Churchman's indictment of "Ritualists" overseas, "openly and unblushingly practising celibacy in the streets!" Whether in Chicago, where he went from his too brief but still vividly remembered curacy at the Advent, Boston, or in New York as the youthful successor of Ewer, he was "extreme," "dangerous," "advanced,"—all the other things that vexed centrally-minded Episcopalians then. And now, much of what he



REV. ARTHUR RITCHIE, D.D.

once stood almost alone in maintaining is accepted throughout most American dioceses as lawful and loyal, with Bishops not merely tolerating but practising "What Catholics Believe and Do." Not, of course, that he did it all, or was ever *contra mundum:* but his influence, in sermon and tract and Church newspaper, was immeasurably far-reaching; and even men violently opposed found themselves affected by the charm of his personality, once they actually encountered him.

I shall never forget that hot July Sunday of 1888, when a Junior of my intimate acquaintance, on his first visit to the metropolis, wended his way to old St. Ignatius' on West Fortieth street, delightfully uncertain of what he would find there, but knowing that it was "just as High as High could be," and very different from the academic Prayer Book Churchmanship in which he had been trained. The homelike beauty of the little church itself, the reverent splendor of the *Missa Cantata,* the fragrance of the incense that, somehow, seemed quite Scriptural, and not at all an abomination there, all come back as if it had been yesterday. But best of all was the simple and direct cordiality with which the rector welcomed the young enquirer, answered his rather vague questions, and sent him away with a blessing. That gentle, vibrant voice, with its unexpected slides and cadences, sounds as gracious to-day as then: and they are blessed indeed who hear it often.

Father Ritchie is an outstanding Personality. Perhaps we have had fewer in the American Church than in the English in proportion to our numbers: so many of our best men seem made according to pattern. Doubtless it is a good pattern; but individuality is vastly more interesting, and on the whole more useful, even though sometimes it tends to individualism. (Who was that "High and Dry" professor at the General Theological Seminary that used to call St. Ignatius' ways of doing things "pure Ritchielism?") Of the great figures in the Catholic Revival in Britain whom this generation has known, Dolling seems in many ways the best pendant to the rector of St. Ignatius'—though, as you read the suggestion, you are doubtless startled by it. But, in his emancipation from merely conventional fetters, from the decrees of "the Sacred Congregation of Starch"; in his warm and sunny humanity; in his ardent love of souls; and in the evangelical fervour of his preaching; the parallel does not fail. Strangers go to hear Father Ritchie's sermons, expecting a mixture of scholastic definition, the Council of Trent, and fond things vainly invented, but come away filled with the memory of such sweet and transparent Gospel preaching as would have moved a Spurgeon or a Moody or a Chapman to loud Amens.

ARTHUR RITCHIE
As Assistant at Church of the Advent, Boston

Not that controversy was ever shirked when demanded: let his tracts and the pages of *Catholic Champion* bear their witness across the years—"Catholic Scorpion," some profane persons used to call it. But the pulpit of St. Ignatius' has testified positively and lovingly, rather than negatively and irritatingly, to the great verities which make up the Catholic Faith; and everything else has been duly subordinated. As I remember the sermons heard there, or read, and consider their clarity, their simplicity, their convincing power, it seems to me that Father Ritchie is the first preacher of to-day in the American Church; and one's only quarrel with him is that he refuses most invitations to preach away from home.

As confessor and spiritual guide to multitudes, and notably to men of affairs, to seminarians, and to his brethren of the clergy, he has been of incalculable service; and his *Spiritual Studies in the Gospels* are unsurpassed, since the *Catena Aurea* itself, for illuminating usefulness. One comfort about his resignation is that we may hope he will have more time for such writing, and for special sermons *ad clerum.* As one of many who owe him more than can ever be repaid, I am constrained to this public "Thank you," even at the risk of his displeasure. *Serus in coelum redeas!*

THERE are a good many assertions made by people that much of the good in the world is done by those who are not definitely Christians. One continually hears the assertion that philanthropic work of the most valuable kind is largely done by those who are not members of the Churches. The American Institute of Social Service has recently conducted an investigation to see what truth there is in such statements. They found that of 1,012 persons examined, 76 per cent. were communicants of some Christian Church; 21 per cent. of these workers belonged to the Episcopal Church, 16 per cent. were Congregationalists, 15 per cent. Presbyterians, 14 per cent. Methodists, 6 per cent. Universalists and Unitarians, and 5 per cent. Roman Catholics.—*St. Andrew's Cross.*

Sarah's Mistake

An Unpreached Sermon

[Note:—The Reverend Ernest Harte stood in his pulpit. Although the pastor of the Church of the Divine Amiability attracted the usual quota of men, the faces before him were chiefly those of refined and cultured women. That which follows is not the sermon which he preached; it is what he felt his congregation at that time most needed.]

Text.—Genesis 16: 2 and 3: *"And Abram hearkened unto the voice of Sarai. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband, to be his wife."*

We have here the record of a very unhappy event. You will recall that God said that Sarah's son should be heir to the promises, but the years went on and there came no son. This matter of trusting the Lord at last reaches a limit. So Sarah took things into her own hands. She knew what was good for her family and she talked to Abram about it; I dare say that if he did not at once acquiesce she talked again. At any rate, "Abram listened to the voice of Sarai." That was a mistake. It was all a mistake. To override the plans of God is apt to be a mistake.

One is not surprised to find in the wife of Abram many of the marks which, in every age, distinguish the gentlewoman. Fair and gracious above the common sort, she attracts even the attention of Pharaoh. Truly hospitable, she sets her table for the traveler, and finds that she entertains angels unawares. Childless, she hungers for motherhood. For these things and more we admire Sarah.

"Sarah" means princess; Sarah was a lady; Sarah was most estimable; but Sarah made a mistake. For all concerned, for all nearest and dearest to Sarah, it was a tragic mistake. We go against God in different ways. In different ages and different countries and under different laws, our wilfulness takes different forms; but in the last resort its root is the same. It is the assumption that we know better than God what we want and what is good for us. This was Sarah's mistake.

The resulting wretchedness of this family of Abraham, we need not now depict. Hagar's unspeakable taunts and Ishmael's wild spirit made an intolerable situation. Abraham expels them. With his heart torn, the patriarch breaks an arrangement he ought never to have created. Then Sarah sits down in the ruins; and it must be borne in even upon this excellent mistress of the tribe, that if she had, with patience, submitted to the Almighty, it would have been happier for all concerned.

We are to-day witnessing the tragedy of the American home. For accomplishing her plans for improving upon the designs of the Creator, the Sarah of these days does not, to be sure, use such gross means as did the wife of Abram. Nevertheless, she again declines to submit to the laws of God. The results for Sarah, her husband, and the family are equally distressing. This I think a little reflection will reveal.

There is a great deal of unhappiness which people seem to suppose is incident to the conditions of our present existence, and an inevitable part of life. On the contrary, much is only the natural sequence of our own doings. Sarah, having taken the reins of life into her own hands, is hurt by the progress of events. Good; but let her not now piously resign herself to her miseries as though they were from God. They were not part of His will. They were entirely of her own will. She has had her own way and these are the consequences.

A like situation may be observed in Sarah's family to-day. She lives in a trim house; she has a more or less amiable husband—American husbands have a certain reputation for good-nature—she has possibly two, or one, or no children. There are homes where there are five or six, but they are the exception; the exception, mark you. But God intended them to be the common rule.

Of course for the woman whose yearning mother-heart has heard no answering baby cry, whose hungry breast has felt no responsive clutch of tiny fingers, there is only the liveliest sympathy. Happier she who has had and lost, because the child is still hers, through all eternity hers, forever hers! Sad also is the case of the woman too frail, or for some physical reason unable to have a family of normal size. A third woman very greatly to be pitied is she whose large and rapidly increasing family has made her a wreck. As a matter of fact, however, these are the exceptions. To one such I will cite you forty puny homes, too many to be properly accounted for. Walk down your prettiest streets and count the children in the houses. I am but trying to speak to the common order of events. Therefore I suggest that the lives of this father and mother of one child or possibly two children are worth your scrutiny. Look not at any one period, but at their entire lives, from beginning to end.

To the woman the consequences cut more deeply than to the man. He has his business. So it often follows that the middle-aged woman finds her life growing dry. Indeed before she is forty her home may lack interest. School, college, marriage, yes, and death have bereft her of what she is made to care for and concern herself about—children. The child born to her when she was twenty-five is now off on his or her own affairs, and mother is secondary; or certainly mother cannot live her life along with the mature and probably distant one. If the woman is the cheaper sort, she will now take up with some substitute; shopping, perhaps, or afternoon bridge, or the matinee, or a lap-dog. If she is Sarah, the gentlewoman, she takes to philanthropy, literary circles, suffrage or anti-suffrage, or other excellent activities. What she really needs is what the Creator intended her to have, had she allowed Him to have His way, some younger boys or girls about.

Then the next generation plays the same part. The mother of one child is the grandmother of one, or more probably of none. Instead of a house full of grandchildren on all possible occasions, and good visits from those away; instead of a troop of little ones looking up with loving eyes to the white head of her whose privilege it is to pamper them, there is an increasing horror of solitariness. There are empty rooms in the house, empty chambers in the heart—memories, memories, only memories.

Thus much for the adult: what of the lone child under this plan of Sarah's? How fares he? There is now an increasing number of self-conscious, over-petted boys and girls. Says Pastor Wagner, When the little boy's "I will" comes up against his big brother's "You won't," he has learned something which the best parent cannot teach him. Now we feel the need of this for our children, so we have to-day a multiplicity of devices to take the place of the normal sized family. Little fellows of eight are sent away to boarding-school; there are summer camps and traveling groups, schools for "queer" children, and nerve specialists for freaky offspring. There are all sorts of things planned to be a substitute for that divine institution of rubs and knocks, or loves and squabbles, of hugs and tussles, the family of growing boys and girls.

O, you women will do anything on earth for your children. You will work for them, feed them and over-feed them, dress them and over-dress them, economize for them, entertain for them, nurse them, doctor them, educate them, anything but give them brothers and sisters! Perhaps you gave your twelve-year boy a fine Bible on his birthday, or your little girl an expensive doll. Now I am radical enough to declare that you would put more purity in your boy and more mother-love in your girl, if you had in your house a forty-cent Bible, a rag-doll, and a baby in the cradle!

[Had he been preaching this sermon, he would have paused at this point, and doubtless he would have felt a subtle intimation on the part of his hearers that he had not shown appreciation of the woman's side of the question. He had spoken as *a man*, and coldly. Should there be no recognition of the awfulness of the burden laid upon each daughter of Eve? With that query his closing paragraphs would have been awaited.]

It will now be said to me that it is easy enough for a man so to speak. Shall one at ease behind the firing line point to another, and say, "Go you there! Take shot and shell and come quivering back to suffer or to die!" Yes, such is the charge I must face. I am keenly sensible that it is to another that I speak this very solemn word. It is a word of life and death. But far from judging any woman, I greet motherhood as the height of heroism. Permit me two suggestions.

First, we have been considering the indisputable laws of life. Upon man lies the responsibility and the weight of providing nourishment and shelter; upon woman the care and the

pain of bearing and raising children. Man did not make these laws. Bitter they may seem to you, and unjust. It may be that the sweat of man's brow is the easier burden of the two; certainly I shall be the last to dispute that. But I must remind you that hard as any law may be, it is not possible to escape its consequences. The way around it looks easy, but it is the way of unhappiness, and in the end Sarah sits down in the ruins she has made. It is hard to trust God, but not to trust Him issues in misery.

And secondly, it may mean little to you, but I will dare to tell you something of the true man's feeling toward the mother, particularly to the mother of the normal family. Before the woman who deliberately and bravely faces motherhood, a man stands with a reverence which is almost awe. She has a secret which he can never know. There comes then a serenity into her eyes. She seems to feel herself drawn by the Creator to His very side. She has with her the atmosphere which is of the Eternal. If you women do not know it, I will tell you that this is the inspiration which is at the root of chivalry. To a man there is a mystery about his lady's colors. As he puts them against his heart and fares forth into the world, next to his thought of God is his thought of his lady. Do you think you purchase that devotion because you are pretty or clever? You may be neither. You purchase it because your man believes you are nearer God than he.

So man bares his head and watches the marvel. He sees this frail creature calmly set her face, and go forth upon her quest. Alone, she enters upon unknown terrors; solitary, she descends into the very abyss. With no pretension to heroism, awaiting no applause, claiming no glory, hearing no inspiring shout of battle, in all gentleness and helplessness, down into the fiery depths she plunges. There she seizes from the hands of God a tiny, helpless little object. One hears a weak cry. A soul is born! And the woman slowly raises her head. The dews of eternity are on her brow; the sunlight of heaven is in her smile; the flush on her cheek is from the touch of the hand of God; and she clasps to her breast her little child.

And the man knows that the woman has a secret between herself and God.

THE POWER OF THE PRAYER BOOK

THE Prayer Book approach to God is the New Testament road. It begins by ruling out the pharisee. The daily offices commence in penitence with confession and absolution, the Communion Office begins with the priest's preparation, and before we celebrate the Holy Mysteries we repeat a confession most intense in its definition of the awfulness of sin, and of our own frequent shortcomings. In the presence of Divine Perfection no language is too strong to express the personal humiliation forced by the contrast of God's purity with man's weakness. That, too, is the mood in which Lent begins.

There are some who conscientiously do not like the Litany. During the past few years this service has suffered from disuse in many parishes. Perhaps it is a reflection of the supreme self-satisfaction of the age. Well dressed, comfortably housed, full fed folk do not like to call themselves miserable sinners. It is very offensive to some who are partially attracted to Eddyism, and runs counter to the popular philosophy of the day, which exalts man and his stupendous accomplishments. But to dislike the Litany, and to disuse it, is a confession of dangerous spiritual conditions. We are getting over by the big pillar where the pharisee stands, but the pharisee was just the man who should have said a litany. Respectability and appearance do not make a man a member of Christ, the child of God, and an inheritor of the kingdom of heaven. Envy, hatred, and malice, and all uncharitableness, with inordinate and sinful affections, and a condition which is unprepared for death are not monopolized by the people on the back street. Human needs are so thoroughly recognized in the comprehensive Litany that human nature is not disguised or distorted, and we ask for these gifts from God because we are just what we acknowledge in this powerful prayer, miserable sinners. Self-examination in the phrases of this office is a Lenten discipline of especial value. If priests neglect the office, the laity should demand their rights.

Another fruitful method of self-examination is by the rule of the collects for the Christian Year. Each collect consists of an Invocation, a petition, and a mention of our Lord's mediation, or an ascription of praise. Separate the petitions of the collects, and ask how far you have shut your life from receiving the special grace which is asked in it, and what particular weakness or sin keeps you from its realization. Have I "used such abstinence that the flesh is subdued to the spirit," if not, what fleshly appetite shuts God from my soul? "Keep us both outwardly in our bodies and inwardly in our souls." Have I made my body the temple of the Holy Ghost, so that by my own cleanness and spiritual health I have helped God's power of healing to ward from me some of the diseases which follow an impoverished spiritual condition as well as a physical? The collects penetrate into the joints and marrow of the soul.—*The Church Record.*

THE WORLD, THE FLESH, AND THE DEVIL

SOME wise thinker, speaking of the refining influence of time as regards our language, has remarked that though on Sunday we still pray to be delivered from the deceits of the world, the flesh, and the devil, during the week we speak civilly of these foes as environment, heredity, and circumstance. And yet it would seem we continue to call their common characteristic by its old name—deceit. When Satan invaded our world and made it his own it naturally became a deceitful world, and every child of Adam born in it has been in some measure the victim of its false promise. What every human craves is happiness; promising this, the world deceives some with an exhibition of its pomps and vanity; others with visions of power or fame; then begins the striving that ages men and women before their time, and whether success or non-success is theirs, they die disappointed. The world has lied to them with its vain show, causing them to lay too much stress on the things that do not count.

"Let us eat and drink for to-morrow we die."

Such were the deceitful, fleshly words of Sardanapalus, spoken some thirty centuries ago, words echoed ever since by the deceitful flesh of humanity in general. On the gravestones in our cities of silence this flesh reads to us a word that never yet was chiseled there, and that word is *Finis.* It cannot recognize the existence of the invisible *ego* that will outlive earth itself. Calmly it looks forward to "the beasts' portion in death," and so would make the most of the good things of life, its rare wines, and rich meats, and downy pillows.

The most deceitful of the lying trio is the enemy who, knowing that his time is short, takes no rest by day nor night. To ruin mankind by deceit has been his work ever since he found his way into Eden, and if such work is not always successful it is only because of mankind's ceaseless prayers for deliverance. A liar from the beginning, Satan will be a liar to the end. He is the father of falsehood, and every lie that ever yet has been told in this fallen world has exhibited traces of its parentage. White blackbirds have been seen from time to time, and possibly our arctic explorers may, some day, discover mines of white coal under the snows of the far north, but a white lie never existed outside of the lexicon of the liar. Not until men begin to gather grapes from thorns and figs from thistles will lies of any kind take on a different complexion from that of their father. Black and harmful is the lie of malignity forbidden by the stone-engraven law of Moses, and black and harmful is its whole brood of brothers; the lie of interest; the lie of convenience; the lie of civility; and the remainder of the long list.

Perhaps men may, in time, grow wise enough to lift from themselves the curse of ancient Babel by the adoption of an universal language, but in whatever speech their prayers may go up, there must remain the supplication for deliverance from the deceits of the world, the flesh, and the devil. C. M.

WE SEEM still to hear the echoes of those advisers of our youth who from time to time faithfully urged us to "learn to say 'no.'" Perhaps we boys and girls of our generation learned the lesson too well. At any rate the need at present is for men and women who have the habit of saying "yes." Not that we are recommending a revolution in moral standards. We still hold that the temptations against which we were cautioned in early life should be stoutly resisted. But the best way to resist a bad impulse is to follow a good one. To say "no" to the solicitation of an evil desire is so easy as to be almost superfluous when one is engaged in enthusiastically saying "yes" to the summons to do good and to be good. The Christian life should be distinctly affirmative. That it constitutes by its refusals an emphatic "no" to the Prince of Darkness is true; but the higher truth is that it is a splendid "yes" to the call of God.—*The Texas Churchman.*

Recorded Votes in General Convention

ON recorded votes in the late General Convention, the questions requiring the yeas and nays in the House of Bishops, and requiring votes by dioceses and orders in the House of Deputies, were of less interest than in some earlier Conventions, by reason of the few questions of real importance that came to a vote. There were four proposed amendments to the constitution tentatively adopted in 1910, and coming up for ratification in 1913, each of which required the vote to be taken in this manner. The only one of these concerning which there was much difference of opinion was the question of changing to an elective Presiding Bishop, which was ratified in the House of Deputies by an overwheming majority, but defeated in the House of Bishops by an equally large majority owing to details that were felt to be faulty. Subsequently a new form of amendment to the constitution for the same purpose was made for tentative adoption in both Houses without requiring a called vote.

IN THE HOUSE OF BISHOPS

In the House of Bishops small minorities on two other constitutional amendments are shown as follows:

Permitting domestic Missionary Districts one-quarter vote in each order on Votes by Orders: 89 Bishops voted in the affirmative and the following 7 in the negative: The Bishops of Atlanta, Massachusetts, Vermont, Michigan City, Alaska, Sacramento, Quincy.

Giving foreign districts a vote except on Votes by Orders: 97 Bishops voted in the affirmative and one—the Bishop of Kyoto—in the negative.

In the House of Bishops the yeas and nays were required only on one other measure, which was to provide that the House shall in future sit with open doors. The vote upon that measure was as follows:

To Sit With Open Doors

(Defeated)

Those who voted in the affirmative were: Bishop Penick, the Bishop of Southern Ohio, Bishop Graves, the Bishops of Louisiana, Oklahoma, Shanghai, Massachusetts, North Carolina, Vermont, Marquette, Connecticut, Virginia, Bishop Brown, the Bishops of Asheville, Sacramento, Minnesota, Idaho, Indianapolis, the Bishop Coadjutor of West Virginia, the Bishop of the Philippine Islands, Bishop Van Buren, the Bishops of Newark, New York, Hankow, Utah, Mexico, Kentucky, Harrisburg, Michigan, Western Michigan, Oregon, the Bishop Coadjutor of Southern Virginia, the Bishops of South Carolina, Eastern Oregon, Georgia, Wyoming, Western Colorado, Maryland, Kearney, Rhode Island, Arizona, San Joaquin, Eastern Oklahoma, Pennsylvania, Kyoto, Wuhu, South Dakota, the Bishops Coadjutor of Vermont and Southern Ohio—49.

Those who voted in the negative were: The Bishops of Missouri, New Jersey, West Virginia, Montana, Pittsburgh, Western New York, Cape Palmas, Florida, Bethlehem, Easton, West Texas, Ohio, California, Atlanta, Texas, Spokane, Southern Florida, Tokyo, Tennessee, Michigan City, Kansas, Alaska, Lexington, Los Angeles, Duluth, Southern Brazil, Iowa, Nebraska, West Missouri, Maine, Chicago, Fond du Lac, North Dakota, Olympia, Long Island, Honolulu, Central New York, Alabama, Salina, Mississippi, Quincy, Albany, Springfield, Cuba, the Bishops Coadjutor of Missouri and New Hampshire, the Bishops of Milwaukee, Washington, North Texas, Erie, Arkansas, Western Massachusetts—52.

IN THE HOUSE OF DEPUTIES

Votes by orders were taken in the House of Deputies on only three of the pending constitutional amendments, the fourth being by resolution laid on the table. On two of the amendments the vote was as follows:

To Grant domestic Missionary Districts one-fourth vote on votes by orders in House of Deputies:
(Adopted in both Houses)

Dioceses voting in the affirmative

Clerical Vote—Atlanta, Bethlehem, Central New York, Chicago, Colorado, Connecticut, Duluth, East Carolina, Florida, Fond du Lac, Georgia, Indianapolis, Iowa, Kansas, Lexington, Los Angeles, Louisiana, Maine, Marquette, Maryland, Massachusetts, Michigan City, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Jersey, North Carolina, Olympia, Oregon, Pennsylvania, Pittsburgh, Rhode Island, Sacramento, South Carolina, Southern Ohio, Springfield, West Missouri, Western Michigan—40.

Lay Vote—Albany, Bethlehem, Central New York, Chicago, Colorado, Connecticut, Easton, Fond du Lac, Georgia, Indianapolis, Kansas, Lexington, Los Angeles, Maine, Marquette, Maryland, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Jersey, North Carolina, Olympia, Oregon, Pennsylvania, Pittsburgh, Rhode Island, Sacramento, South Carolina, Southern Ohio, Springfield, Tennessee, West Missouri, Western Massachusetts, Western Michigan, Western New York—37.

Dioceses voting in the negative

Clerical Vote—Albany, Arkansas, California, Easton, Harrisburg, Michigan, Milwaukee, Mississippi, Newark, Ohio, Quincy, Southern Virginia, Texas, Virginia, Washington, West Virginia, Western Massachusetts, Western New York—18.

Lay Vote—Arkansas, Atlanta, Dallas, Delaware, Duluth, East Carolina, Harrisburg, Iowa, Louisiana, Michigan City, Milwaukee, Mississippi, Missouri, Newark, New York, Quincy, Southern Virginia, Vermont, Virginia, Washington, West Virginia—21.

Dioceses divided

Clerical Vote—Alabama, Dallas, Delaware, Kentucky, Long Island, New York, Tennessee, Vermont, West Texas—9.

Lay Vote—Alabama, California, Florida, Kentucky, Long Island, New Hampshire, Ohio, West Texas—8.

To grant vote (except on votes by orders) to foreign Missionary Districts carried unanimously.

Provinces:

Clerical—Ayes 66½; nays 2¾—Southern Virginia and West Virginia, Idaho, North Texas, and Utah; divided 3—Easton, Lexington, Mississippi.

Lay—Ayes 57¼; nays 10¼—Alabama, Duluth, East Carolina, Georgia, Iowa, Lexington, South Carolina, Southern Virginia, Washington, West Virginia, North Texas; divided 1—Louisiana.

By special order the vote was taken by orders on nine other questions during the session, of which three were sufficiently contested, and of sufficient interest to be stated here:

To Accept the Principles of, and Affiliate Officially With, the Federal Council of Churches

(Adopted, but rejected by House of Bishops)

Dioceses voting in the affirmative

Clerical Vote—Alabama, Atlanta, Bethlehem, California, Colorado, Connecticut, Duluth, East Carolina, Easton, Erie, Georgia, Indianapolis, Iowa, Kentucky, Lexington, Long Island, Los Angeles, Louisiana, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Montana, Newark, New Hampshire, New York, North Carolina, Ohio, Pennsylvania, Pittsburgh, Sacramento, South Carolina, Southern Ohio, Southern Virginia, Tennessee, Virginia, West Missouri, West Virginia—39.

Lay Vote—Alabama, Arkansas, Atlanta, California, Central New York, Connecticut, Duluth, East Carolina, Easton, Erie, Georgia, Harrisburg, Indianapolis, Iowa, Kentucky, Long Island, Los Angeles, Louisiana, Maine, Maryland, Michigan, Minnesota, Mississippi, Nebraska, Newark, New Hampshire, New Jersey, New York, North Carolina, Ohio, Olympia, Oregon, Pennsylvania, Pittsburgh, Rhode Island, South Carolina, Southern Ohio, Tennessee, Texas, Vermont, Virginia, Washington, West Virginia—43.

Dioceses voting in the negative

Clerical Vote—Albany, Arkansas, Central New York, Chicago, Dallas, Florida, Fond du Lac, Harrisburg, Kansas, Marquette, Michigan City, Milwaukee, Nebraska, Oregon, Quincy, Rhode Island, Springfield, Texas, Vermont, West Texas, Western Massachusetts, Western Michigan, Western New York—23.

Lay Vote—Chicago, Colorado, Delaware, Florida, Fond du Lac, Kansas, Massachusetts, Milwaukee, Quincy, Springfield, West Missouri, Western Michigan—12.

Dioceses divided

Clerical Vote—Delaware, Maine, Minnesota, New Jersey, Washington—5.

Lay Vote—Albany, Missouri, Sacramento, West Texas, Western Massachusetts, Western New York—6.

Districts voting in the affirmative

Clerical Vote—Arizona, Asheville, Eastern Oregon, Idaho, Nevada, New Mexico, North Texas, San Joaquin—2.

Lay Vote—Asheville, New Mexico, Utah—¾.

Districts voting in the negative

Clerical Vote—Eastern Oklahoma, Kearney, North Dakota, Oklahoma, Salina, South Dakota, Southern Florida, Wyoming—2.

Total Clerical Vote—Ayes 41, Noes 25, Divided 5.

Total Lay Vote—Ayes 43¾, Noes 12, Divided 6.

ON CONCURRENCE WITH H. B. IN ESTABLISHING A RACIAL EPISCOPATE:

(Defeated)

Dioceses voting in the affirmative

Clerical Vote—Atlanta, Colorado, Delaware, East Carolina, Easton, North Carolina, Pennsylvania, West Texas—8.

Lay Vote—East Carolina, Erie, North Carolina, Texas—4.

Dioceses voting in the negative

Clerical Vote—Alabama, Albany, Bethlehem, California, Central New York, Chicago, Connecticut, Dallas, Duluth, Erie, Florida, Fond du Lac, Georgia, Harrisburg, Indianapolis, Iowa, Kentucky, Lexington, Long Island, Los Angeles, Louisiana, Maine, Maryland, Massachusetts, Michigan, Michigan City, Milwaukee, Minnesota, Missouri, Montana, Newark, New Hampshire, New Jersey, New York, Ohio, Oregon, Pittsburgh, Quincy, Rhode Island, South Carolina, Southern Ohio, Southern Virginia, Springfield, Tennessee, Vermont, Virginia, Washington, West Missouri, West Virginia, Western Massachusetts, Western Michigan, Western New York—52.

Lay Vote—Alabama, Albany, California, Central New York, Chicago, Connecticut, Easton, Fond du Lac, Georgia, Indianapolis, Iowa, Long Island, Los Angeles, Louisiana, Maine, Maryland, Massachusetts, Milwaukee, Minnesota, Nebraska, Newark, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Sacramento, South Carolina, Southern Ohio, Springfield, Tennessee, Vermont, Virginia, Washington, West Virginia, Western Massachusetts, Western New York—38.

Dioceses divided

Clerical Vote—Nebraska, Texas—2.
Lay Vote—Harrisburg, Michigan—2.

Districts voting in the affirmative

Clerical Vote—Nevada, North Texas, South Dakota—¾.
Lay Vote—Alaska, Eastern Oklahoma—½.

Districts voting in the negative

Clerical Vote—Arizona, Asheville, North Dakota, Salina, Southern Florida—1¼.

Lay Vote—Asheville—¼.

Total Clerical Vote—Ayes 8¾, Noes 53¼, Divided 2.

Total Lay Vote—Ayes 4½, Noes 38¼, Divided 2.

TO ESTABLISH A FINAL COURT OF APPEALS:
(Defeated)

Dioceses voting in the affirmative

Clerical Vote—Arkansas, Chicago, Easton, Erie, Fond du Lac, Georgia, Indianapolis, Iowa, Kansas, Louisiana, Maine, Maryland, Michigan City, Nebraska, Newark, New Hampshire, New Jersey, North Carolina, Oregon, Quincy, Springfield, Vermont, Washington, Western Massachusetts, Western New York—25.

Lay Vote—Bethlehem, Central New York, Chicago, Dallas, Florida, Fond du Lac, Indianapolis, Iowa, Kansas, Long Island, Mississippi, Nebraska, Newark, New Jersey, Ohio, Oregon, Pittsburgh, Quincy, South Carolina, Springfield, Tennessee, Vermont—22.

Dioceses voting in the negative

Clerical Vote—Alabama, Albany, Atlanta, Bethlehem, California, Colorado, Connecticut, Dallas, Delaware, East Carolina, Kentucky, Lexington, Long Island, Los Angeles, Marquette, Massachusetts, Michigan, Milwaukee, Minnesota, Mississippi, Missouri, New York, Ohio, Pittsburgh, South Carolina, Southern Ohio, Southern Virginia, Tennessee, Virginia, West Missouri, West Virginia, Western Michigan—32.

Lay Vote—Alabama, Albany, Arkansas, Atlanta, Colorado, Duluth, East Carolina, Easton, Georgia, Harrisburg, Kentucky, Lexington, Los Angeles, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Minnesota, Missouri, Montana, New Hampshire, Olympia, Pennsylvania, Rhode Island, Southern Ohio, Southern Virginia, Texas, Virginia, Washington, West Missouri, West Virginia, Western Massachusetts, Western Michigan, Western New York—35.

Dioceses divided

Clerical Vote—Central New York, Florida, Harrisburg, Montana, Olympia, Pennsylvania, Rhode Island, Texas, West Texas—9.

Lay Vote—California, Connecticut, Erie, Louisiana, New York, North Carolina—6.

Districts voting in the affirmative

Clerical Vote—Kearney, North Texas, Salina—¾.

Lay Vote—Eastern Oklahoma, New Mexico, North Texas, South Dakota, Spokane—1¼.

Districts voting in the negative

Clerical Vote—Arizona, Asheville, Honolulu, Nevada, North Dakota, South Dakota, Southern Florida, Spokane, Utah, Wyoming—2½.

Lay Vote—Asheville, North Dakota—½.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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WORK OF PENNSYLVANIA COMMISSION

THE Social Service Commission of the diocese of Pennsylvania has, through a sub-committee, worked out a careful plan of coöperation with the Society for Organizing Charity which it is believed will be productive of efficient results. The S. O. C., as it is locally known, has divided the city into a series of districts, in each of which is an office with a staff of trained workers. According to the plans worked out, there will be a series of meetings in the district office between the clergy of parishes within that district and the district staff. Then the clergy are to arrange in the parish house of one of them a joint meeting of all the parishes in the district, inviting the clergy and a deputation of interested members of each congregation. These meetings are to be under the auspices of the Social Service Commission, and are to be addressed by one of its members and also two of the S. O. C., one along general lines, the other specific as to case work, district conferences, volunteer work, and family visiting. Following these distinctly Church meetings, invitations will be issued to the clergy and to their assistants and visitors to attend the district weekly conference of the S. O. C.

Still further to bring the Church into closer relationship with this work, an effort will be made to discover the names of all Church men and women working in the S. O. C. in any capacity; then gather them together for a conference with the members of the Social Service Commission under the leadership of the Bishop. The object of this effort is to secure the influence of the Churchmen connected with the S. O. C. for the extension of the knowledge of the work of the S. O. C., and to emphasize and develop the religious side of relief work.

The society is preparing a series of maps showing the districts and the location of the parishes therein, and has agreed, through its executive officers, to refer Church families directly to the Church clergy for spiritual oversight and for such further personal coöperation as may be necessary.

FATHER TIERNEY ON THE TEACHING OF SEX HYGIENE

In this department on February 21st, under the caption "The Roman Catholic Church and Sex Hygiene," depending upon a statement contained in *The Common Good* (published in Rochester by E. A. Rumball, a Unitarian minister), it was said that at the recent sex hygiene conference in Buffalo, Dr. Tierney, S.J., a teacher in a Roman Catholic Seminary, advocated the teaching of sex hygiene. This brought forth a letter from Father Tierney, in which he said, "I am unequivocally opposed to any movement in favor of instructing our school children in such matters." That his position might be fully ascertained, I asked for a copy of his address, which he promptly furnished me. Some portions of it are so interesting that they are produced herewith, not only that readers may for themselves judge of the matter, but that the view-point of a learned Roman Catholic may be had:

"This question of sex hygiene is not merely pedagogical, nor yet one that affects temporal interests only, such as the health of the individual and the present welfare of the family and state. It does not neglect these; still it reaches beyond them and has its chiefest concern with the eternal destiny of man, the fate of his immortal soul. Man's temporal and eternal interests are involved in the problem. Hence its unique importance.

"In the last analysis, the question concerns the abolition of sexual sin. Many suggestions have been made for the accomplishment of this. That which is most in favor at present, advocates the public teaching of detailed sex hygiene to our school children. Its main effect will be knowledge, information; not will-power, not virtue, either natural or supernatural. The course is incapable of arousing strong moral forces. The appeal is made to the wrong faculty. The emphasis is put in the wrong place. Hence motives for right conduct will be weak and ineffective. Information, aye, even learning and love of learning, cannot keep a man upright be-

fore God, cannot cleanse a heart or keep it clean. Knowledge is not moral power.

"Almost all our sinful men and youths realize that some dread disease follows sexual sin. The result is not virtue, but precaution to avoid the disease. Better sanitation, not more morality, is the outcome. A race of hygienists, not a galaxy of saints, is the result. An apostle of this movement sums up my contention in this pithy sentence: 'I confess I am not moral, but I am hygienic.'

"Hygiene is a barrier of straw before the flaming onrush of the primal passion in man. Christ, not hygiene, saved the world. Christ, not hygiene, will clean the world and keep it clean.

"Some ten or twelve years ago the physical dangers of this sin were brought to the attention of our college boys. The horrors of venereal disease were laid bare in lecture and pamphlet. Nothing was hid. A marked improvement in morals has not been noted. As it appears to me, not only will the detailed teaching of sex hygiene prove ineffective to the very noble purpose in view, but it will even thwart that purpose.

"Children of ten or twelve or fifteen years and youths of eighteen and nineteen years are untrained and to a large extent undisciplined. The imagination is flighty and irresponsible and extremely susceptible to sensuous images. These images impress themselves on the phantasy, and notably influence the actions and often the whole life of the youth.

"Two of the great protections of our children are modesty (reserve, if you will), and shame; not prudery mark you, but healthy and healthful shame. Both are sniffed at as an outgrowth and upgrowth of dogma and superstition. They are neither one nor the other. They are an instinct of nature. This is true especially of the latter, which is seen in children before they reach the age of reason. Modesty and shame, then, are natural protectors of chastity. But the public and frequent discussion of sex details will destroy both. Familiarity will breed carelessness. The lesson of the class will become the topic of conversation. Reserve will go. Shame will disappear. Sin will follow. Thus your good intentions will be frustrated.

"Chastity is a tower. Deep down in the soul must be placed foundations for its support. Such foundations are self-control, self-sacrifice, obedience to conscience and external authority, modesty, love of purity, respect for self and others, high reverence for motherhood, and all the traits which combine to make a sweet, noble, strong character. Elemental character training is the first important step towards purity. Sex instruction will not give character—if for no other reason, because it is not deep and comprehensive enough.

"If the movement would be successful, it must first concern itself with the state of affairs. It must reach down to the very elements of character. It must acquaint the child with the things of the spirit, and then teach him to love the things of the spirit. A child is naturally moral. Even the new experiences of the age of puberty are accompanied by strong moral impulses. As a consequence the task of forming his soul is not supremely difficult. Failure in this matter does not come from the difficulty of the task, but from neglect of the task. A boy properly managed is as willing to care for the soul as the body. His delight over his growing muscle is often exceeded by the joy over his growing strength of character. Athleticism of the spirit can be made as congenial to him as athleticism of the body. But alas, his instructors are often more concerned with the latter than the former. *Mutatis mutandis*, all this is also true of the girl.

"Life on the highest plane is impossible without God and religion. And chastity belongs to life on the highest plane. The conclusion is Solomon's: Chastity is a gift of God. And if you dislike Solomon, the conviction is Plato's and the converted Carlyle's and others who have fought the battle of life. This is not mere rhetoric. Experience as a priest has taught me that the children of religious schools are vastly more moral than the children of non-religious schools. The difference between the two classes is striking to a degree little appreciated by most people."

THE RE-ELECTION OF MAYOR GILL OF SEATTLE

The election of Hiram C. Gill as mayor of Seattle three years after he had been recalled because of his failure to enforce the laws and ordinances relating to social evils, has naturally created a very considerable amount of comment. The fact that he was one of the two nominees at the preliminary primaries was regarded with surprise; but the fact that at the general election following he was elected over his competitor by a large majority, created still greater surprise. A Seattle member of the National Municipal League explains this action of the electors in this wise:

"Gill was elected because most of his former supporters stayed with him and thousands of his former opponents had faith in his promise to better things. He has always enjoyed the reputation of being sincere and this reputation has so far been justified by his appointment of Austin E. Griffiths as chief of police, and his straightforward statement of his programme, which is simply a policy of genuine economy and the retention of department heads in whom the public have confidence."

The Rev. M. A. Matthews, D.D., pastor of the First Presbyterian Church of Seattle, and an active factor in the civic life of the city, in a survey of the situation, said:

"Remember that the man who made his plea for sympathy on the ground of reformation and change of view-point will, in my opinion, try to live up to his professions, and if he does, he ought to have the sympathy and encouragement and assistance of all the people. Every man has a right to change; every man ought to change and become godly, upright, and consecrated, and if he does change he ought to have the encouragement of all the people. . . . Remember, Seattle is clean, and will remain clean. The last election did not mean any change from the good policy on Seattle's part."

Others have borne similar testimony, and it would seem as if the recall had been the means of truly converting to sound views of public policy, a man of original sound ability.

WOMEN IN COURT

Mrs. Louise De Koven Bowen, the president of the Juvenile Protective Association of Chicago, recently contributed an article to the *Survey* on "Women in the Courts," in which, among other things, she said:

"We have been in the habit of thinking of our law courts as places where justice is dealt out by men to men only, where men are brought who have been arrested by policemen, interrogated by men captains or sergeants, and guarded in prison by men jailers. In addition, men are brought into court by men bailiffs, tried by juries of men, sentenced by men judges, and cared for by men in the institutions to which they are committed.

"We do not often think of the thousands of unfortunate women who are brought into our courts. In spite of their number and their great need for special care, our legal machinery is still largely in the hands of men, although many eminent lawyers and jurists are feeling the need of woman's help and sympathy in dealing with women."

COMMUNITY WELFARE—MUNICIPAL EFFICIENCY

"The most intelligent way of doing social and philanthropic work, of advancing community welfare, therefore, is to increase the efficiency of the one big agency that has back of it the authority, the resources, and the responsibility of the whole community.

"The city government spends $40,000,000 a year; it ought to produce $40,000,000 worth of community welfare. It does produce better and better results when citizens attack the problem directly and keep at it persistently—not confining their attention to the casting of ballots."

In this way the Philadelphia Bureau of Municipal Research defines the duties of the citizens of that city and incidentally the duties of all citizens everywhere.

SCHOOL LUNCHES

The recent article in this department concerning school lunches, brings out the information that lunches for which a nominal price was charged which were simple and nourishing were served as long since as thirty years ago in the old Twelfth Street School in New York City. This Twelfth Street School was a forerunner of higher education for girls and was a grammar school as well.

"Though we are all bidden to attend church," declared Bishop Rhinelander in a recent Lenten address, "for the true cultivation of the Christian spirit, there are some people who really have not enough time to obey the command. They use up every ounce of their energy and every minute of their time in sweatshops, mines, and factories. Their suffering goes up as a cry to God, and his condemnation falls upon us for maintaining such things. There is no need or excuse for such conditions, and I cannot understand how they are maintained."

The propaganda "for one-day-in-seven," which came out of the investigation at Paterson, N. J., instituted by the Social Service Commission of the Federal Council of Churches, has progressed so far that bills have been introduced into nearly all the state legislatures, which is an indication of an aroused public conscience. The secretary of the Child Labor committee and other similar officials bear testimony that they can already see the fruits of the Council's work.

The North American Civic League for Immigrants (New York branch) has published some striking pamphlets on "Unemployment," which can be had on application to the offices of the League, 95 Madison avenue, New York City.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

"CONFIRMATION AND AFTER"

To the Editor of The Living Church:

ALL men of the ministry will thank you for the excellent editorial published in your issue of March 14th on Confirmation and After. The writer evidently knows what one of the great problems of the Church and clergy is. By an altogether "undesigned coincidence" I have just come upon a letter written me by Canon Newbolt five years ago in answer to some inquiries I had made *re* Dean Butler's methods at Wantage with his communicants' classes. His reply has been a great help, and is so apt at this time, that I feel I may give you the substance of it.

Canon Newbolt says: "I do not remember where to lay my hand on any printed directions for the Wantage communicant classes, although I believe there have been such printed. The vicar, Dean Butler, used to have five or six different classes in his study every month before the great festivals, and before the general communion Sunday, which was the first in the month; e.g., (1) for older men; (2) for boys and younger men; (3) for older women; (4) for young women; (5) perhaps for choir, or subdivision of above. The names of members were kept on a list. Each member was invited every month some days before the class by one of the curates, to keep up the interest. The class itself consisted of a preliminary friendly talk while the members were arriving; prayer; address; and prayer; the whole lasting about an hour. I do not think there was anything else to note about them particularly. He made a point of having them in his study, and not in a public room or in the church, and that each member should be invited once a month. There was no guild unity in connection with it. After each confirmation new members were enlisted in the several classes."

Mark in these methods some of the very essentials referred to in your editorial—organization, informality, and personal contact. Organization alone won't get results and prevent the leakage. Organization has become our bane, and we have tried to make it "the way of salvation." But some organization, very simple, is necessary, and with the other essentials should help solve a great problem.

Sincerely,

Chicago, Ill., March 17th. H. B. GWYN.

THE POSTURE AT THE OBLATION OF THE ELEMENTS

To the Editor of The Living Church:

IT hardly seems proper that your answer to a correspondent, E. S. J. (1), in THE LIVING CHURCH of March 14th, should go unchallenged. By common custom it is the almost universal rule that our congregations stand at the "Presentation of the Alms." I know of no church where this is not the rule. By doing this the people are participating in the presentation as an act of common worship. But for the people to kneel immediately after this in private devotion (as you rule "there is no reason why they should remain standing") when the still more important and significant act of offering the bread and the wine is being made is to encourage a solecism not contemplated in any rubric and certainly not indulged in by anyone who understands that in placing the oblations on the altar the priest is acting in a representative character for the people. The late Bishop Doane some years ago wrote an article on this very point, in which he contended for a fuller and a richer ceremonial act on the part of the worshippers than at present prevails. In his proposed enrichment of the service at this point he advocated the rendering of a short anthem by priest, choir, and congregation to balance the "All things come of Thee, O Lord," etc. He suggested the words: "And Melchizedek, King of Salem, brought forth bread and wine, and he was priest of the most high God" (Gen. 14: 18). If memory serves me, the late Bishop also suggested that at this point the bread and the wine, prepared beforehand, should be brought ceremoniously from the vestry room by the wardens and presented to the priest before the altar. It would be a most significant recognition of the part of the laity in the oblations.

In differing from you I would venture to suggest that there are other and better places in the Liturgy for informal and personal devotions than in the brief interval between the presentations of the alms and the invocation to the prayer for the Church Militant. Is the presentation of money of more consequence than the oblations of the Bread and Wine for the Eucharist, that we should reverently stand at the former, and ignore the latter for "private devotions"?

St. George's Rectory, Yours sincerely.
Schenectady, N. Y. B. W. R. TAYLER.

CANTICLES IN THE HYMNAL

To the Editor of The Living Church:

SINCE the canticles, etc., in the Prayer Book are preëminently the hymns of the Church, it might be well to have these printed in the proposed new Hymnal, and numbered consecutively, as the rhymed hymns.

One of the causes of the difficulty experienced by many in attempting to follow the services is that the choir sings from first one book, and then from the other, the hymn board containing the numbers from only one book, and the canticles, etc., of the other book not being numbered, and having Latin names, and being scattered, cause difficulty and embarrassment.

If the numbers eight and eleven were upon the hymn board and referred to *Bonum est confitere* and *Benedic anima mea* anyone could readily find them, and could at least follow the part of the service which was sung without the slightest difficulty.

As an illustration of the present arrangement, a person who is not familiar with the rubrics is able to follow the opening part of the service, but by turning to the Psalter he loses the place in the Evening Prayer, and then places the Prayer Book in the rack during the lesson. When the congregation stands to sing it is only natural that the impulse would be to pick up the Hymnal and turn to the next hymn on the board. It requires a certain amount of familiarity with the Prayer Book to be able to locate the proper canticles.

The present appendix to the Hymnal, following the long lists in the indices, is not sufficiently prominent for those not well versed in our service, and this appendix omits the *Gloria in excelsis, Miserere, De profundis,* etc. If all the canticles, etc., given in the Prayer Book were to be printed in the Hymnal it would probably result in a more general use of many beautiful psalms, such as those for use at sea, which are now unknown in many of our congregations.

Barrycrest, Spokane, Wash., Very sincerely yours,
March 15th. J. NEILSON BARRY.

DEAN CRAIK'S SERMON

To the Editor of The Living Church:

AS Dean Craik has twice referred to me in the appendix of his recent sermon in favor of repudiating the Protestant name of the Church, perhaps I may be permitted to call his attention to several considerations which appear to have escaped his attention.

1. The thesis of the sermon is that the word "Protestant" is negative; that it connotes simply a protest against error. May I call the Dean's attention to the fact that the text which he has chosen (St. John 18: 37) strongly supports the contrary thesis that the word "Protestant" is primarily and definitely positive, not negative? When Christ said to Pilate that His mission was to bear witness unto truth, He used the word μαρτύρέω which is the equivalent of the Latin *protestor,* whence the word "Protestant" in derived.

2. The Dean has overlooked the fact that the word "Protestant" is, both etymologically and historically, a word of affirmation—of solemn witness. (See the *Century Dictionary* and observe that every witness for the truth is, at the same time, a witness against error.)

3. When the Dean says he is no Protestant, perhaps he overlooks the fact that he thereby dissociates himself from the great Bishops and doctors of the age of Elizabeth, of the age of James the First, of the Caroline Period, and in fact of the whole Church of England for three hundred years. The first prominent divine in the Church of England that I can recall who avowed himself "no Protestant" was John Henry Newman, the great pervert of the Tractarian Period.

4. The Dean says that we are false to history in using the word "Protestant" to describe our apostolic Church. Is it not strange that all the illustrious divines of the Church of England for three centuries never made that discovery? Orthodox divines, subsequent to the Nicene Council, avowed that they held the Nicene faith. Were they false to history in doing so? Did they thereby affirm that the Christian Church had its origin in the year 325 A. D.?

5. The Dean speaks of Henry the Eighth as a Protestant. May I remind him that Henry did not profess to be a Protestant; that on the contrary, he rejected the chief doctrines of the Protestant Reformation?

6. The Dean refers to a book entitled the *Decline of Protestantism,* by Dr. Newman Smyth. Will he tell us when and by whom it was published? No such book appears on the publishers' lists. Perhaps he refers to *Passing Protestantism and Coming Catholicism,* by Dr. Newman Smyth. But is he aware that Dr. Smyth has re-

cently said, "In our view the use of that word (Catholic) as a title would be unhistorical and schismatic"?

7. The Dean also quotes Bishop Boyd-Carpenter. I may remind him that Dr. Boyd-Carpenter is a stout Protestant. The Dean has a very poor opinion of Protestantism. Like Dr. Wilmer, he thinks it is crumbling away. But is he aware of the fact that by far the greatest part of the work of converting the heathen to Christianity is being done by Protestants? This has been acknowledged by Bishop Gore and by the Bishop of St. Albans, Dr. Jacobs. Has the Dean overlooked the remarkable revelation furnished by the Edinburgh Conference of the vitality and consecration of the Protestant churches? Has he overlooked that great movement in our own country, "the Men and Missions" movement, and the "Men and Religion" movement, of which Dr. Wilmer said it was the greatest thing since Pentecost? He may not have seen the report of the recent meeting of the British and Foreign Bible Society and its amazing work. Is he acquainted with the magnificent work of the Young Men's Christian Association in eastern lands, and does he realize the deep and profound impression that the work of this Association has made on the minds of the American people, as shown recently in the astounding fact that in a few weeks, four millions of dollars were contributed for its work? Does all this look like weakness and decay, and is the Dean ignorant of the immense intellectual output in the line of biblical scholarship which must be credited in our generation to Protestants?

8. The Dean pays a glowing tribute to the Church of Rome in the United States. Is he aware that a prominent Roman Catholic, on a recent visit to this country a few years ago, said, "Roman Catholicism, in America, is in almost primeval darkness," and that another Roman Catholic writer has said that the Papacy stands in an attitude of undisguised hostility and bitter violence to democracy, freedom of intellect, and freedom of conscience? That it is following to-day the same course of despotism as led to its rejection by the most progressive nations of the world? Does he know that the present Pope has declared that there can be no worthy civilization not wholly controlled by the Church, and that he requires candidates for the priesthood to swear to adhere with all their hearts to every declaration and condemnation of the Pope's Syllabus? And does he know that the Pope has given his official commendation to a book which teaches that "public heretics deserve not merely to be excommunicated, but to be killed"? and that the Church "tolerates heretics now because it is not prudent to kill them"? Is the Dean aware also of the fact that the *Western Churchman*, perhaps the most influential Roman Catholic paper in the United States, has repeatedly declared that it makes no apology for the Massacre of St. Bartholomew, or the Spanish Inquisition? Of course there are multitudes of good Christians in the Roman Catholic Church, but the Church, as such, is just as intolerant and superstitious as it was four hundred years ago.

9. The Dean, referring to the last General Convention, says, "By common consent of those in favor of the Change, it was deferred until a later time." He has apparently overlooked the fact that a great majority of the deputies were committed in their diocesan conventions to oppose the Change of Name. The claim put forward by some writers now that there was a small majority in favor of the Change is utterly without foundation.

10. It is to be regretted that the Dean should have attributed insincerity to those who opposed his view when he says that some of the arguments against the Change of Name were made *for the purpose of clouding the issue* under discussion.

11. The Dean says he is *"with far more intelligent reason"* opposed to the errors of the Roman Church than the stoutest Protestant.

That may or not be true, but most people will agree that the Dean is not the person to pronounce judgment in the case.

Washington, March 18, 1914. Randolph H. McKim.

ROMAN TEACHING CONCERNING HERETICS

To the Editor of The Living Church:

THERE is a fine vigor in the anti-papal fulminations of Presbyter Ignotus. I cannot think, however, that your distinguished correspondent would be intentionally unfair even to the Holy See.

The quotations from the *Compendium of Christian Doctrine*, while accurate as far as they go, do not tell the whole story.

Let me set down a few extracts immediately preceding and following those he cites.

"How is the Church of Jesus Christ constituted? A true and perfect society, because in her as in a moral person, we can distinguish a soul and a body.

"The soul of the Church consists in that part of her which is internal and spiritual, that is in faith, hope, and charity the gifts of grace and of the Holy Ghost and all the heavenly treasure desired from the merits of Jesus Christ and the saints.

"The body of the Church consists in that part of her which is external and visible. . . . .

"Outside the Catholic Apostolic and Roman Church no one can be saved. . . .

"If one through no fault of his is outside the Church, that is if he is in good faith and if he is baptized, or if not, desires at least implicitly to be baptized; and if, moreover, he sincerely seeks the truth and tries as best he can to do God's will, such a one, although separated from the body of the Church, is united to her soul and is on the road to salvation."

Thus it will be seen that, even from the extreme Roman view, Presbyter Ignotus for example is on the road to salvation because of his "invincible ignorance" as his Roman brothers would express it!

Again many Catholics, both English and American, would agree that Protestants are heretical. The *Compendium* recites that "smitten with the condemnation of the Holy Council of Trent, Protestantism began to develop the germs of dissolution which it bore in its vitiated organism, sects multiplied which . . . have torn it into fragments. The name Protestantism no longer represents one uniform and diffused belief; it rather conceals a montrous heap of private and individual errors; it gathers up in itself all heresies and represents all forms of rebellion against the Holy Catholic Church."

Aside from an unpleasant Roman tang, it seems to me that the above is really not so far from the views of Presbyter Ignotus himself Henry Leverett Chase.

St. Louis, March 21st.

SOME ADVANTAGES OF SACRAMENTAL CONFESSION

By the Rev. Henry S. Smart, B.D.

THERE is first, the benefit of *sympathy*. This appeals to, and draws the penitent. It is a blessed course of relief and comfort to him, that he has a human counsellor to whom he can go; who understands his weakness, and who through Confession, hears and knows, *"ut Deus."* The sympathy of the priest inspires the penitent with a deeper knowledge of the mystery of God's love for sinners, and causes him to feel as he never did before, God's special love, interest, and care for his soul.

(b) Again, Confession is of inestimable help to acquiring *self-knowledge*. Self-examination becomes more thorough and brings a deeper sense of contrition for the past. A true Confession will gently lead the sinner to the real character of certain faults which, while at first apparently insignificant, are found to be responsible for much wrong. The penitent thus learns to know himself. He sees his real sins and his own unworthiness. He cries from the depth of his heart, "God be merciful to me, a sinner."

(c) Perhaps one of the greatest advantages of Sacramental Confession is that it teaches the sinner true *humility*. Pride is a deadly sin and must be conquered, before the soul can make a full and sincere acknowledgement of its guilt. As the Passion of Christ was the supreme manifestation of self-humiliation, so the way of truth and peace can be found only at the foot of the Cross.

(d) Then, Confession brings *sorrow*. The earnest penitent sees the result of his sin in the Passion and Death of "the Lamb of God, that taketh away the sins of the world." He will hate his sin, because of the love of God for him. He will cry, "The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise."

(e) In Confession, too, the penitent receives the benefit of *counsel* and good advice. The Prayer Book requires of each individual that he should examine his life and conversation by the rule of God's commandments. Then if he finds he cannot quiet his own conscience, he is bound to go to the priest and open his grief, "that he may receive such godly counsel and advice, as may tend to the quieting of his conscience." Godly counsel, together with proper, medicinal penance, is of precious value in Sacramental Confession.

(f) The greatest benefit to be derived, and that which all other helps lead up to, is the assurance of *forgiveness*. The priest absolves the penitent from all sins, in the name of the Father, and of the Son, and of the Holy Ghost; by the authority committed to him by Jesus Christ. Thus, Sacramental Confession helps the penitent pilgrim to go in peace, restored and comforted by the assurance that his sins are washed away with the words of authoritative pardon, pronounced by the representative of Christ; and that his soul, which feels the Peace of God's Holy Spirit, is strengthened for future battles.

The real Christian is the man who puts something of himself into his Christianity, and who contributes something of himself to the common Christianity.—*Selected.*

When it comes to doing a thing in this world, I don't ask myself whether I like it or not, but, what's the best way to get it done.—*Ellen Glasgow.*

LITERARY

BIOGRAPHY

Vincent de Paul, Priest and Philanthropist, 1576-1600. By E. K. Sanders. Longmans, Green & Co. Price $4.00 net; by mail $4.15.

One feels, as one reads this life, how completely the France of St. Vincent is a vanished world. All that brilliant pageantry, the devout countesses, selfish politicians, worldly and powerful Archbishops and Cardinals who constituted the *ancien regime,* are as far from republican France as they themselves were from the society of the Merovingian age. Everything before the revolution has become ante-diluvian. St. Vincent's Paris, as outlined on Miss Sander's map, p. 47, with its *Hôtels,* and *Hôpitals,* and *Couvents,* is for the most part buried and forgotten under the Paris of to-day. Yet that pre-revolution age has a peculiar fascination for the student of Church history. And the life of Vincent himself makes a universal and unfailing appeal, and possesses to-day a greater interest, perhaps, than ever before. St. Vincent was a many-sided genius. Born a peasant, he yet became the counseller of the proudest of a proud nation. He is best known as a great philanthropist, yet he distrusted all philanthropy which was not based on the love of God. He was not a scholar, yet he created the French system of seminary training. With marvellous gifts of organization, he introduced methods of benevolence, and founded societies, which still survive, notably the Sisters of Charity, an order which France in its most anti-clerical moods has never ceased to admire and to cherish. Yet he was as far as possible from being a mere successful organizer. His most conspicuous virtue, Miss Sanders thinks, was humility. His goodness, unselfishness, and singleness of purpose won all hearts. He was, without doubt, one of the greatest of Christian saints. There are said to be forty lives of St. Vincent in existence. Miss Sanders gives references, in an appendix, to some of these, and to the chief original sources and recent authorities for the life of the saint. The present biography is the most complete which has yet appeared in English. We trust it will win for St. Vincent new admirers. Few lives are better worth studying than his.

W. P. L.

Modern Rationalism as seen at Work in its Biographies. By Canon Henry Lewis, M.A. London, S. P. C. K. New York, E. S. Gorham. Price $1.60.

The rationalists chosen for treatment in this volume are Voltaire, Tom Paine, John Stuart Mill, Renan, Bradlaugh, Spencer, Nietzsche, Goethe, Schopenhauer, George Sand, Shelley, Huxley, George Eliot, Sidgwick, and Romanes. The author by turns criticises their character and acts, finds things in them to commend, and speculates as to how much better they might have been had they been Christians. There seems to be a greater demand in England for this type of anti-rationalist literature than there is with us. Most American Churchmen would, we believe, have the feeling that this method of persuading men of the truth of Christianity was not quite the best one to follow. We hasten to add, however, that the book is very fair and kindly in its criticism, dignified in tone, and well-informed.

W. P. L.

LITURGICAL

A Century of Collects. Selected and Translated by Atwell M. Y. Bailey. A. R. Mowbray & Co. The Young Churchman Co.

This is another of the Alcuin Club's praiseworthy attempts to enrich us out of the liturgical treasures of the past. Many of the prayers are very beautiful, and out of the collection the parish priest may find many fitting for special occasions, and the laity many for their private devotions.

So steeped are we in the rhythmic cadences of the collects of the Book of Common Prayer, that we are apt to be critical when we come to use others, whether modern or translations of ancient prayers. The translator of these collects declares himself a follower of Cranmer's methods of translation. He fails, however, many times to give his English the majestic swing and faultless rhythm of Cranmer. He justly says a translator may be entitled to expand the author's thought, and admits that he translates freely and even loosely. It would seem, then, that he might have followed Cranmer's methods more fully to greater advantage. In No. 80, a beautiful collect for evening, there is little excuse, in view of his methods, for translating, "*Gratias agimus tibi Domine, custoditi per diem,*" thus: "Preserved by thee throughout the day, we give thanks to thee O Lord." Surely the address to deity should have begun the prayer as in the Latin. If *Custoditi per diem* presented any difficulty in that case, he might, for the sake of rhythm, have taken as great a liberty as in No. 83, where he translates, *Deus innocentiae restitutor et amator,* "O God who restorest in us the righteousness which thou lovest." "We give thanks to thee O Lord, who hast preserved us through the day," gives the idea with as little violence to the exact Latin as does his translation of 83, and seems a little more flowing and seemly. This is but carping criticism, however, for we owe the translator a debt of gratitude for the beautiful prayers he has collected in this little book. They might well be taken into consideration by those who are chosen to revise the Prayer Book.

A. PARKER CURTISS.

APOLOGETIC

God and the World. A Survey of Thought. By Arthur W. Robinson, D.D., Warden of the College of All Hallows, Barking. With a prefatory note by Sir Oliver Lodge. S. P. C. K. E. S. Gorham, American agent. Price 40 cents.

"A Survey of Thought," with so broad a title as "God and the World," which is contained within the narrow limits of a hundred small pages, seems at first sight rather unpromising, though perhaps for that very reason all the more remarkable in having secured for itself the endorsement of the great name of Sir Oliver Lodge, who has written a brief prefatory note. A reading of the book however quite removes any unfavorable impression which one might receive from its smallness. Dr. Robinson gives a singularly fair, concise, and lucid review of the effect which the progress of modern scientific thought has had upon the Theistic argument, and particularly the bearing of the Evolutionary theory on theology. It is interesting to note in this connection that sound scientific reasoning is tending more and more to be driven by the facts to an acceptance of the hypothesis of a personal Devil.

This little handbook is one of a series of evidential books drawn up at the instance of the Christian Evidence Society, and published by the S. P. C. K. It would be a capital volume to place in the hands of well-read and intelligent laymen whose minds may have been disturbed by some popular fallacies.

PAUL MATTHEWS.

The Revelation of Jesus Christ, as witnessed by St. John the Divine. By the Rev. W. P. Ten Broeck, D.D. Press of the Parish Leaflet Co. 1913.

It is difficult to see with what pertinency the writer applies to his work the words of 2 Peter 1: 20 cited on the title page, "No prophecy of Scripture is of private interpretation"; for the weakness of the book is its failure to take into account the great progress which others by their cumulative labors have already made in the elucidation of the Apocalypse, especially within recent years. No commentator who has not familiarized himself with apocalyptic literature as a whole, and with the principles governing its interpretation, can hope to make any serious contribution to the interpretation of the Johannine Apocalypse. The present book can be commended for its earnest and devout spirit. It contains many comments and observations that are of value in themselves. But in a work of exegesis one looks for more of the scientific temper and less "private interpretation."

C. B. H.

Immortality Established Through Science. By John O. Yeiser. National Magazine Association, Omaha, 1913. Price $1.00.

Mr. Yeiser is a lawyer and interested in the scientific proof of immortality, through evolution and biology. The book is of some interest, but inasmuch as it omits the Christian argument and depends on deductions from the evolutionary and psychological postulates of the hour, its point of view is apt to be speedily superseded. We cannot be very enthusiastic about the scientific concern for a future life, which never goes farther than the academic, non-moral, and non-responsible stage of belief in it. There are some unnecessary and unpleasant pictures of embryonic mammals, which had better have been omitted.

MISCELLANEOUS

THE COLONIAL DAMES of Illinois have issued what is well termed *A Primer of Civics,* designated for the guidance of the immigrants, written by J. J. Zmrhal. It is made in two editions, one printed entirely in English, and the other in parallel pages of English and Bohemian. There is the intention of issuing also a Polish edition. The author is himself a Bohemian, now principal of one of the Chicago high schools. The matter is generally excellent, though we detect an occasional error, and there are parts relating to the state government that are peculiar to Illinois rather than common to the nation at large. For the most part the work is exceptionally well done. [Mrs. Paul Blatchford, 333 North Euclid avenue, Oak Park, Ill.]

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

WHAT do you think of the expression, 'pessimistically hopeful'? It seems to express my state of mind about the influence of the Church just now." So wrote a priest of the Church to a friend lately, the query being inspired by one of those aggregate forces of evil which seem at times to work woefully against the Church.

And on the beautiful Third Sunday in Lent, as the writer walked slowly home from church, this paradoxical phrase came into mind. Behind and about her was the teeming congregation of her own church; passing northward through a little park, through which the crocuses were beginning to peep, the display of automobiles covering an entire square indicated that the Baptists and Presbyterians had not yet "let out." But even then they came pouring out from opposite corners of the square; old and young, they over-ran the whole landscape. By couples and families and neighborhoods they climbed into electrics and limousines and touring cars and sped homeward, while the pedestrians blithely paired off and started for a brisk walk through the balmy air.

Farther on still and the Eddyites came streaming out of their handsome new chapel, their ushers ritualistically clad in light trousers, long black coats, and light kid gloves. A prosperous people are they, with no poor among them. On a bit farther and the Christians—or as we used to say, Campbellites—join the procession. "Say," said one of them as he helped a lady into a machine, "that was a perfectly all-right sermon, sure's you're born." Then on into an avenue not much frequented at this hour, and here, basking in the sunshine, two colored men were in earnest converse. One sat on a door-step looking into the serious face of the man who bent above him.

"I tell you, George, it'll get into your soul; it'll make you a better man; yes, and a happier one. You need to be at peace with God."

By this time the"pessimistically" had been nearly forgotten and the "hopeful" was very much in the ascendant. It only needed the finishing touch of the great big Methodist congregation at the next corner to tip the balance completely. They came in a great throng out of the double doors, many of them with Bibles in hand, for most of them go to Sunday school; laughing, joyous, hand-shaking, "brothering" and "sistering" in the most lovely Christian way. The joy of religion was so evident in their kindliness and cheer, in the way they managed their children and greeted their aged ones, they seemed to fit into the beautiful day and to make it more truly the Lord's Day.

And so it seemed as if God were being loved and worshipped by all of these hundreds. Why should we have any doubts or fears about what He means to do? Were they not all trying just as earnestly as we Church people to bring about a more Christly era?

It seems to be in the air just now—an imminent, impending "Christ for the world." In more and in finer ways, by more people than ever before is the Living Christ being taught—yes, and shown. The individual human being is more precious in the eyes of his fellow-man than ever before. Agents of good are seeking him and ministering to him, body and soul. It would be a mockery if all of these worshippers were worshipping in vain; it seems simple after all when we once lay aside doubt. The only thing to do is to live the Church as she teaches us; to do his best, every one of us, not negatively, but aggressively. We have to be hopeful without the adjective; just pure "hopeful."

"Pessimistically hopeful" is better than nothing, but "hopefully pessimistic" would have been worse. Would "doubtfully optimistic" express our friend's state of mind?

THOSE WOMEN who were at the Triennial will remember the forceful talks and suggestions of Mrs. Leverich, of Louisiana. Mrs. Leverich in association with Miss Mary Bosworth has prepared a dramatic programme which is called "The Call of the Little Blue Box." This was originally written for the autumn meeting (1913), of the Louisiana branch of the Woman's Auxiliary and was presented for the first time in Trinity parish house, New Orleans. We would like to copy all the pleasant things said of this clever little production; one United Offering treasurer says, "Give this United Offering programme the opportunity to present itself and the coveted $400,000 will be a certainty at the next Triennial." It can scarcely be called a play or a pageant, and the authors have called it an impersonation; in that it impersonates very clearly and simply the United Offering. This has a suggestion of impossibility until one carefully studies the ground plan of the whole thing, and is then surprised to note how very explicitly and with how little stage business or undue effort the subject may be presented. As a key to the whole theme of the United Offering, the first part—there are four parts—shows impersonations of the Origin, the Growth, the Present. These are called the "Spirit of 1889," the "Spirit of 1901," the "Spirit of 1913." They are represented by young girls and are simply monologues describing the United Offering of these three specific Triennials. This serves to illuminate any spectator who may chance not to know what the United Offering is. Part 2 has the impersonations of certain beneficiaries of the United Offering, the Anvik church, Miss Thackara, and Aki Kuro, a Japanese maiden. These unfold the story of the work of the little blue box in a practical way. Part 3 is called "The Need." The scene is laid in Miss Emery's private office at the Church Missions House, and at her desk in deep thought sits the counterfeit presentment of our honored secretary. She is rejoicing over the large offering and soliloquizing as to how far it can be made to do its great work. She remembers that there are hundreds of millions of women who have never even heard of Christ. While musing, messenger boys begin to arrive bringing telegrams asking for help from this fund. From China, from the Mountains, from Alaska, from Japan, they come. Miss Emery reading each one aloud; the last one is from Utah and reads: "Miss Edwards cannot go on living in the shack she occupies now and keep her health. Can you, will you, give some of the United Offering this year to build her a little house? Please do not say 'No.' Bishop Spalding." In despair the secretary summons all the messengers and sadly tells them that she has to say "No" because there isn't enough of the Offering to go around.

After this there follows a very clever "mite-box reception" in which "Mother Box" receives various other happy and unhappy boxes, such as "The box filled at the last minute," "The very full box," the "Invalid," "Minister's Wife," "Junior Auxiliary Child," and others. Each of these entertainingly tells her pleasures and difficulties to Mother Box. The finale is the appearance of the Spirit of 1916, who announces herself "I am the future that 1913 wondered about. I am the United Offering-to-be. I am watching the 287,000 little blue boxes named after me."

This programme is certainly original, certainly effective. Within three days of its presentation in New Orleans, over three hundred boxes were distributed. Copies may be had by sending to Mrs. H. Leverich, 1523 Josephine street, New Orleans. The price is twenty-five cents, the proceeds going to the United Offering.

THIS DEPARTMENT is glad to receive some news from the missionary district of North Texas. It is the first time this welcome opportunity has been given us. This district was one of the five which made a first United Offering in New York in October. Despite the numerical weakness of which our correspondent speaks, this Offering was almost two hundred dollars.

"In the district of North Texas," writes Mrs. Webb, the president of the diocesan branch of the Auxiliary, "the study class is taken up as a regular part of the year's work in each

branch of the Woman's Auxiliary, the Lenten season being the time given to it in most places. There are several classes in progress at the present time, some of which are following the studies in St. Matthew's gospel, while others are using the popular course on China. Another feature of the Lenten work of the entire Auxiliary is the raising of the apportionment to be sent to the Board of Missions. The assuming of this responsibility by the Auxiliary is helpful and educational. Several branches consist of but five or six members but are doing good work. The following from a Churchwoman in a town where she and one other woman are the only communicants, is very representative of the spirit of the Auxiliary women of the district: 'I have just received my mission study for this year and would like the United Offering box too. I suppose I will have to continue a member as I was last year, as there seems no possibility of an organization here now. I will enjoy my reading alone, however, and feel that I will get something out of the study. I hope that I can be present at the Convocation this year.'"

Very frequently these isolated Churchwomen have been very valuable in at least preserving a nucleus which some fortunate condition may develop into a mission.

A FEW YEARS AGO, the editor of this page wrote a little story for the use of a certain Auxiliary. She hoped to make plain a certain fine phase of missionary giving. This story was printed in THE LIVING CHURCH under the name "The Blue Cashmere Gown," and was accorded a warmer reception than the writer had ever expected. It was borrowed by the Auxiliary of Canada and the missionary societies of several denominations and was cheaply reprinted and sold for the benefit of the United Offering until the small edition was gone. The Young Churchman Company has just issued a beautiful new edition of this story in fine form. It is bound in blue, with blue bordered pages and an illustration, making a booklet suitable for an Easter souvenir. The price is twenty-five cents, and the story is one that is suitable for any person taking an interest in anything pertaining to missions.

MONROE, THE UNKNOWN THOUGH WELL-KNOWN

BY ROLAND RINGWALT

IN any list of well-known Americans we may justly place a man who served in the War for Independence, sat in the Continental Congress, was Governor of the Old Dominion, held important posts abroad, was in Madison's Cabinet, and received two summonses to the Presidency. James Monroe saw the opposition die, and his own party in nation-wide ascendancy; he gave his name to the most famous state paper between the Louisiana purchase and the Emancipation Proclamation, yet how many editors or teachers could sit down and write offhand a one-thousand or two-thousand-word article on James Monroe? A man who could not, on the spur of the moment, summarize the career of Washington or Jackson, Jefferson or Lincoln, Marshall or Webster, Franklin or Clay, could not pass a civil service examination; but there are many men on the stump to whom Monroe is merely a name.

The call of the Revolution drew Monroe from college to prove himself a gallant fighter, and a useful subaltern. His experience under Lord Stirling, himself one of the minor characters of the war, was creditable; it helped to develop his manhood, but he never had the opportunities that came to Burr and Hamilton. Peace found him a deserving soldier, esteemed by many Virginians. He was elected to responsible positions, yet the fiery eloquence of Patrick Henry was not his, nor could he lay any claim to the legal ability of John Marshall. His diplomatic service in France gave undisguised offence to George Washington, and the French sympathizers looked on him as one of Jefferson's promising followers. Whether as opponent or satellite, he felt the uneasy consciousness that others towered above him in the present, and would do so in history.

It fell to Monroe to negotiate for the purchase of Louisiana, but it also fell to his lot to be cavalierly treated by Robert R. Livingston. Great was the concert, yet surely his was the second fiddle. Here and there a present-day student admires Monroe's unselfishness in risking his private credit for his country's cause. At the time he was looked on as quixotic, the government was slow to repay him, he dragged along under pecuniary embarrassments, and his yearning for a farm hints that he saw little chance of a good law practice. His hope, in 1808, for the Presidency was blown away, and Madison led the Democratic host. In the war with Great Britain, Monroe had dreary, heart-sickening cabinet services to perform, while his petition that he might serve in the field was never granted. Desperate over the losses of the war, he urged a conscriptive policy, for which John Randolph abused him in copious Randolphian, and cooler heads begged him to say as little as possible about it, for it might hurt the party.

Jefferson had had two full terms, and was out of the race. So had Madison, hence, as the Virginia Democrats still ruled the party, they brought Monroe to the front. Yet fate can hardly be said to have been generous to him. In his cabinet sat as secretary of state, John Quincy Adams, a man of powers and acquirements which no flatterer could venture to claim for Monroe. William H. Crawford, secretary of the treasury, was brilliant, resourceful, ambitious, always planning some political coup, and the adventurous spirits of the times looked to him rather than to the elderly gentleman who presided at cabinet meetings. John C. Calhoun, secretary of war, was the favorite of the bold projectors, the enterprising business men of the day, and to his strong advocacy of public improvements Monroe had to yield several points. Add to this a rising tide of Clay sentiment in the West, a developing Daniel Webster in New England, and a southern belief that Andrew Jackson was the coming man. No doubt that James Monroe was the successor of Jefferson and Madison, but less doubt that he was to be the last of the Virginia line. In his sombre evenings he might plan out measures, and wonder how, even if they passed through Congress, they would fare at John Marshall's hands.

At times, he fretted, yea, even in "the era of good feeling" there were discords. Monroe's daughter is responsible for the touching anecdote that Crawford demanded something from the President, that the Executive refused the boon, that Crawford vowed "I will not leave this room until my request is granted," and that the long-suffering chief magistrate seized the poker and drove his secretary of the treasury out of the apartment. There is respectable authority for the story that two foreign diplomats grew angry, and began a duel, that Monroe rushed into the corridor and struck up both their swords. At all events the united party of 1820 split into four pieces, and the contest of 1824 was remarkable for its bitterness.

In his later years, Monroe took an active part in the management of the University of Virginia, only, however, to be, as he always had been, overshadowed by other men. Jefferson and Madison sat with him as advisers. Sensitive in youth about his unfinished college course, now in his old age he was to feel that sophomores would rank him somewhere several degrees below the author of *Notes on Virginia* and the contributor to *The Federalist*. Real leadership, actual supremacy, a great chance in war or peace never came to him.

A brave soldier, an earnest patriot, a worthy citizen; over and over again Monroe proved his claims to a place in these ranks. But there is a sadness in the uniform denial of a dazzling opportunity. He had lived through wonderful years, and knew what others had done. A few experiments made Franklin a celebrity, even before the Revolution came. The oratory of John Adams was the talk of the whole land. Monroe had known Lafayette, he knew how Paris went mad over Paul Jones, he recalled how one night in Tripoli harbor made Decatur a hero, he had listened to all the news that came from Lewis and Clarke, he had felt the enthusiasm that greeted Fulton's steamboat. By no possibility could Monroe hope that his legal fame would rank with that of the drunken reprobate Luther Martin. He wrote nothing that won the reputation gained by Philip Freneau. As a warrior, he never had a tithe of the glamor that shone from the old coat of Daniel Boone. Never will there be a country school teacher who does not know that he was the fifth President, and that he warned foreign nations to keep off the grass, but there may be, even in his native Virginia, school teachers who do not know anything else about him.

Clay, Webster, Benton, Calhoun, Cass, Douglas, Stanton, Stevens, never reached the Presidency, and yet their personalities are more vivid than that of Monroe with his two full terms. The noble tribute paid to his memory by John Quincy Adams gains in pathos as one thinks of Monroe's strange fate. It was not his to find the doors closed, they opened, but in every room some larger form, or at least some more conspicuous figure, overshadowed his.

A FRIEND welded into our life is more to us than twice five thousand kinsmen, one in blood.—*Euripides.*

Church Kalendar

April 5—Sixth (Palm) Sunday in Lent.
" 12—Easter Day.
" 13—Monday in Easter.
" 14—Tuesday in Easter.
" 19—First Sunday (Low) after Easter.
" 25—St. Mark. Evangelist.
" 26—Second Sunday after Easter.

KALENDAR OF COMING EVENTS

April 21—Convocation of the Missionary District of Salina, at Salina, Kan.
" 26—Convocation of the Missionary District of Eastern Oklahoma, at St. Mark's Church, Nowata, Okla.
" 28—Convocation of the Missionary District of Arizona, at Phoenix, Ariz.
Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
" 29—Convention of the Diocese of Louisiana, at Christ Church Cathedral, New Orleans, La.
Convention of the Diocese of Massachusetts, at Boston, Mass.
" 30—Installation of Bishop Knight as Vice-Chancellor of the University of the South, Sewanee, Tenn.
May 1—Consecration of the Rev. William Theodotus Capers to be Bishop Coadjutor of the diocese of West Texas, at St. Mark's Church, San Antonio, Texas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Miss F. G. Langdon.
Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. P. N. Tsu.

CUBA

Miss S. W. Ashhurst.

JAPAN

TOKYO

Miss Irene P. Mann.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette street, New York

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette street, New York.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

WYOMING

Rt. Rev. N. S. Thomas, D.D. Address: Stratford House, 11 East 32nd street, New York City.

Personal Mention

The Rev. Frank Albus has become the rector of the Church of Our Saviour, Salem, Ohio, and by appointment of the Bishop Coadjutor of the diocese, priest in charge of Trinity mission, Lisbon.

The Rev. William R. Bushby recently became rector of St. Philip's parish, Laurel, Md., and has entered upon his duties. He was formerly curate at St. John's Church, Georgetown, D. C.

The Rev. Norman Inwood has been appointed private secretary to the Bishop of Long Island. He will also be priest in charge of the Chapel of the Holy Nativity, Mineola, L. I., and should be addressed there after Easter.

The Rev. John H. Judaschke of the diocese of Arkansas, who has been ill for some years past, is suffering from tuberculosis of the joints. He has been removed to the clinic of Dr. Rollier, Pension Bellevue, Leysin (Vaud), Switzerland, and should be addressed accordingly.

The Rev. C. Morton Murray has begun his duties as priest in charge of Holy Trinity Church, Southbridge, Mass., and his address is 25 Hamilton street.

ORDINATIONS

PRIESTS

At St. Paul's Cathedral, Cincinnati, Ohio, on Saturday, March 21st, the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, ordained to the priesthood the Rev. James H. Collins, Assistant Christ Church, Cincinnati; the Rev. Kirk Bassett O'Ferrall, Assistant Christ Church, Dayton; the Rev. Herbert J. Smith, in charge of St. Philip's Church, Columbus; the Rev. Arthur H. Marshall, in charge of the Church of Our Saviour, Mechanicsburgh. The presenters were the Rev. Frank H. Nelson, D.D., rector of Christ Church, Cincinnati; the Rev. Arthur Dumper, rector of Christ Church, Dayton; and the Rev. Chas. E. Byrer, rector of Christ Church, Springfield. Joining in the laying on of hands were the Rev. Geo. Heathcote Hills, rector of Grace Church, Cincinnati, and the Rev. E. H. Oxley, in charge of St. Andrew's Church, Cincinnati. Assisting in the service were the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor, the Rev. Lester L. Riley of Westwood, the Rev. Canon S. B. Purves, the Rev. Henry G. Raps, curate of the Cathedral, and the Rev. Canon Chas. G. Reade. The Rev. Dr. Nelson was the preacher.

DIED

Dent.—At Brunswick, Ga., on Friday, March 13th, James Dent, senior warden and lay reader of St. Jude's Church, Brunswick, Ga., in the 71st year of his age.

Forrest-Bell.—On February 26th, at the rectory, Coapar-Angus, Scotland, the Rev. John Henry Forrest-Bell, rector of St. Anne's Church, aged 57 years.—R. I. P.

Hoppe.—Entered into rest February 18, 1914, Sophia Dorothea Hoppe, widow of August C. Hoppe, at Apalachicola, Fla.

Father in Thy gracious keeping
Leave we now Thy servant, sleeping.

Paul.—At St. Joseph's hospital, Savannah, Ga., on Friday, March 6th, Robert Porter Paul of Darien, Ga., in the 73rd year of his age.

Schmidt.—At Darien, Ga., on Sunday, March 8th, Carl August Schmidt, in the 71st year of his age.

MEMORIALS

WILLIAM AMES

At a meeting of the vestry of St. Stephen's Church, Providence, R. I., held March 15, 1914, the following minute was adopted:

The rector and vestry of St. Stephen's Church in Providence, Rhode Island, are saddened and bereaved by the death, on March 8, 1914, of their friend and associate of many years, General William Ames, senior warden of the parish.

General Ames was born and reared, baptized and confirmed in St. Stephen's parish, of which his distinguished father, the Hon. Samuel Ames, Chief Justice of Rhode Island, was one of the founders. The son was worthy of such a father. He became a member of St. Stephen's vestry in 1870, junior warden in 1872, and senior warden in 1886. He has represented the parish in the convention of the diocese since 1875, filling since then, various important offices in diocesan administration, and in 1907 he was a deputy to the General Convention.

General Ames was a Catholic-minded Churchman, of intelligent and pronounced convictions. A faithful, frequent and devout communicant, a constant attendant on the services of the Church, a loyal friend and supporter of the clergy, warm-hearted and open-handed, he was a tower of strength to the House and Kingdom of God, which he loved, and for which he labored enthusiastically and unwearicdly at all times. He has been a beloved figure in the history of St. Stephen's parish. His example will be an inspiration to those who come after, and his memory will be a treasure forever cherished. General Ames was a knightly character. Of lofty patriotism, his services to his country as a soldier of the Union, were brilliant; as an official of the Federal Government and of his state and native city, and as a private citizen, they were abundant and valuable. In the civic and commercial world he held high rank as the soul of honor, and as always a wise counsellor and trusted leader. His ability and sterling qualities of mind and heart were crowned by a remarkable modesty. Numerous as were the public honors which he bore, they were few compared with those he might have had. Admired, trusted, sought, and followed, General Ames was, best of all, loved. Strong, stern men of affairs wept around his bier, as they murmured "We loved him." That was the tribute, which rose spontaneously to every tongue, the unanimous tribute of a universal respect and affection.

Simple, sincere, the flower of courtesy, blameless, brave and gentle, he passes to his rest and his reward, gathered unto his fathers, realizing the ideal which the Church sets before us: "Having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a Certain Faith; in the comfort of a reasonable, religious, and holy Hope; in favor with Thee, our God, and in perfect Charity with the world."

"God accept him, Christ receive him."

William H. Phillips, *Parish Clerk.*

RETREATS

Long Island.—At St. Paul's Church, Carroll and Clinton streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Holy Name Convent, on Friday, April 3rd, beginning with Mass at 10 A. M. The Rev. Father Napier Whittingham of London, England, will be the Conductor. Applications should be made to the Rev. Mother Superior, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Father Whittingham will also conduct a parochial mission at St. Paul's, beginning April 1st, and continuing until Easter. The church may be reached by either Court street trolley from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This trolley stops at Carroll street, one block east from St. Paul's.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisment inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

UNMARRIED Catholic Priest to supply during June, July, and August in parish near New York. Three Sunday services—no daily. $50 per month and rooms in rectory. Ideal place for rest and quiet. Address, "Supply," care Living Church, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

A PRIEST (35) now in the East, college and seminary graduate with ample experience in most branches of larger parish activity, open to engagement May 1st, desires a good missionary work. Stipend of at least $1,000 and house or equivalent needed. The Church having no adequate way of placing its men, I use this method to make my wants known. Address "Active," care Living Church, Milwaukee, Wis.

CLERGYMAN, unmarried, healthy, of good address and willing. Seeks permanency or temporary charge. City or country. Address, Cleric, care Living Church, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

NASHOTAH HOUSE. For the next School year, beginning September 29, 1914. An Instructor for the Preparatory Department; unmarried, qualified to teach Latin and Hellenistic Greek, or else the usual College courses in History, English Literature, History of Philosophy, Logic and Psychology. Apply with references to the Dean, Nashotah House, Nashotah, Wis.

ORGANIST wanted immediately for out of town Church, having modern organ. Young man preferred. State experience and salary expected. Address: Devonshire, care Living Church, Milwaukee, Wis.

WANTED—Beginning September, experienced teacher primary grades. Communicant. New York State Regent's certificate. Room, board, washing, and $9 weekly. Rev. RALPH BIRDSALL, Orphan House, Cooperstown, N. Y.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER with exceptional testimonials, desires change. Thoroughly capable. English Cathedral trained man. Wide experience with boy and mixed choirs. Oratorios and Recitals. Address, R. C. O., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED matron and economical household manager desires position in institution or private family. Thoroughly understands every sort and kind of child. Widow, middle-aged. Now located in Middle West. "DORCAS," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as instructor in small school for boys. Successful experience. English branches, shop work, gardening, and poultry culture. Address "L. H. C.," care LIVING CHURCH, Milwaukee, Wis.

WOMAN of capability and refinement wishes position as resident companion; is good reader; has pleasing personality. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

LADY, educated, refined, accomplished in music desires position, companion, would travel. References exchanged. Address 1967 East 116th street, Cleveland, Ohio.

A CATHOLIC PARISH desiring a Deaconess to work therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

LADY, for small remuneration and instruction in branch household duties, will assist with work. Address "G," care LIVING CHURCH, Milwaukee, Wis.

LADY wishes position as managing-housekeeper where help is kept. Address "MANAGER," care LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the WORKERS brought together. Bishops and Parishes please write to 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

SCHOOL FOR NURSES

THE Sheppard and Enoch Pratt Hospital, Towson, Md., School for Nurses, offers a three years course of training. Allowance $12-$14 monthly. Graduates eligible for state registration. Practical course for Women Attendants. Allowance $16-$25 monthly. Address SUPERINTENDENT OF NURSES.

PARISH AND CHURCH

AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

NEW and beautiful Easter card, made especially for the Bishop's Bricks Fund, Diocese of Pennsylvania. Price 25 cents. STATON BROS., Main and Coulter streets, Germantown, Pa. Mail orders promptly attended to.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

PIPE ORGAN for sale, six stops, one manual, hand blown, good condition. Address: ST. MARY'S CHURCH, Scarborough, N. Y.

A CLERGYMAN'S library for sale. Price list on application. Mrs. EHRHARD, 331 Palisade avenue, West Hoboken, N. J.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread. Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

CLERICAL OUTFITS

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NOTICES

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BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

CHURCH LITERATURE PRESS. New York.

Seven Times He Spake. Addresses on the Seven Words from the Cross. By Hermann Lilienthal, M.A., B.D., Rector of St. George's Church, Astoria, New York. Author of *Lent Past and Present, Some Actors in our Lord's Passion, Sundays and Seasons,* etc. Price 60 cents net.

The Message of the Guest Chamber: or *The Last Words of Christ.* By Rev. A. V. Magee, M.A., Vicar of St. Mark's Hamilton Terrace, N. W. Author of *Alone with Christ, The Atonement,* and *God's Need of Man, and Man's Need of God.* Price 80 cents net.

MACMILLAN CO. New York.

The Practice of Christianity. By the Author of *Pro Christo Et Ecclesia.* Price $1.25 net.

FROM THE AUTHOR.

Offices with Psalms and Hymns. Grace Church, Providence, R. I. Rev. Frank W. Crowder, rector.

LONGMANS, GREEN & CO. New York.

Spiritual Religion. By Ernest Dawson, M.A., Worcester College, Oxford, Rector of Cairns, N. Queensland, formerly Curate of S. Saviour's, Poplar. Price 90 cents net; by mail 98 cents.

Essays on Faith and Immortality. By George Tyrrell. Arranged by M. D. Petre. Price $1.40 net; by mail $1.55.

Ideals of Holiness. An Aid to Preparation for Holy Communion. By F. W. Drake, priest-in-charge of S. John's Church, Wilton Road, S. W., author of *The Way of Fellowship.* New Edition. Price 75 cents net; by mail 77 cents.

JAMES POTT & CO. New York.

The Bible in the Making. In the Light of Modern Research. By J. Paterson Smyth, B.D., Litt.D., D.C.L., Archdeacon of St. Andrew's, Montreal, late Professor of Pastoral Theology in the University of Dublin. Author of *How We Got Our Bible; The Old Documents and the New Bible; The Gospel of the Hereafter,* etc. With Illustrations. Price 75 cents net.

THOMAS Y. CROWELL CO. New York.

Richard Wagner. The Man and His Work. By Oliver Huckel. Price 75 cents net.

Tuberculosis: Its Cause, Cure and Prevention. A Revised Edition of *The Great White Plague* (A book for laymen). By Edward O. Otis, M.D., Professor of Pulmonary Diseases and Climatology, Tufts College Medical School; late President of the Boston Tuberculosis Association; late Visiting and Consulting Physician to the Massachusetts State Sanitorium; member of the National Tuberculosis Association; Corresponding Member of the International Anti-Tuberculosis Association, etc., etc. Price $1.25 net.

How to Rest. By Grace Dawson. Price 50 cents net, postage extra.

The Commuter's Garden. Edited by Walter B. Hayward. Illustrated with Photographs. Price $1.00 net; postage extra.

CENTURY CO. New York.

Prostitution in Europe. By Abraham Flexner. Publications of the Bureau of Social Hygiene. 1914.

CHARLES SCRIBNER'S SONS. New York.

Moral Leadership and Other Sermons. By Leighton Parks, rector of St. Bartholomew's Church, New York.

PAPER COVERED BOOKS

THE YOUNG CHURCHMAN CO. Milwaukee.

Church Extension in the Diocese of Milwaukee. What is Done with Diocesan Mission Money, and Why and Where More is Needed. Compiled by the Rev. William Frederick Hood, A.B., for the Church Extension Board of the Diocese of Milwaukee. Illustrated. Price 25 cents net.

PAMPHLETS

FROM THE AUTHOR.

John Stockton Littell, D.D., Rector of St. James' Church, Keene, N. H. Stories of *St. Patrick and His Followers.* By the Rev. John Stockton Littell, D.D., Rector of St. James' Church, Keene, N. H., author of *The Historians and the English Reformation; George Washington: Christian,* and *Some Great Christian Jews.* Stories of Cross and Flag No. 8. Price 50 cents postpaid.

Princess Merryheart and the Light Fairies. A Play for Juniors. By Mrs. G. S. Burrows, Buffalo District, Western New York.

NATIONAL MAGAZINE ASSOCIATION. Omaha, Nebr.

An Opinion. By John O. Yeiser of the Nebraska Board of Pardons. Price 25 cents postpaid.

MINISTERS LEARN ABOUT FARM WORK

AGRICULTURAL training for parsons takes us back to the old days—yet not so very old in England—when the vicar and the curate had their gardens, their orchards, their pigs, and their poultry, and in that way came in close and sympathetic contact with their rural parishioners. The Rev. Frederick I. Drexel, pastor of the Baptist church at Willow, in the Sacramento Valley, California, was in an agricultural community, but he himself was a scholar rather than a farmer. His neighbors grew alfalfa beside the Sacramento, but alfalfa by the river's brim mere alfalfa was to him, and it was nothing more. But he longed to do his neighbors a human service, on week-days as well as on Sundays.

So this minister wrote to Dean Hunt of the college of agriculture of the state university, and suggested a plan, or an idea, of coöperation between minister and farmer. The dean took it up, called the faculty and the railroad officials in consultation, and ministers' week at the university farm school at Davis was the result.

The railroad, figuring on future traffic, gave the transportation, and the farm school stood host, the students giving up their dormitories and going to the barns. Six hundred ministers from all parts of the state were on a lark for a week, enjoying life, probably, as they had not enjoyed it since they were boys, because it was real life. They played ball, and, it is said, leap-frog. They sang songs, cracked jokes. And they studied, too, listening to half a dozen lectures a day with all the earnestness of a Chautauqua class cramming for a degree. It was a week of play and work, with never an idle minute.

They learned much about farm methods, farm animals, farm economy, and farm sociology, and probably more about men, though they did not realize it. They learned about man's work, and that labor, far from being a curse, is his greatest blessing.

Ministers' week will be held annually at the farm school, and between times the ministers will endeavor to "get next" the farmers, learning and teaching at the same time.—JOHN T. BRAMHALL in *The Survey.*

TIMBER SEASONING

THE PRACTICE of artificial seasoning of timber has grown greatly within recent years. Seasoning that would occupy three or four years by natural processes can be accomplished in proper kilns in from three or four days to as many weeks.

The work is done in closed-in buildings, capable of holding from 20,000 to 50,000 cubic feet of timber. The floor is gently sloping, and the timber is gradually passed down it. A fan draws the air over the surfaces of a steam-heater, and this air passes through the piles of boards or planks which are separated about an inch. The air enters at the lower end in order to carry the moisture derived from the timber that has been longest in the kiln to that which has just been introduced at the upper end.—*The Youth's Companion.*

THE CHURCH AT WORK

DEATH OF REV. DR. OBERLY

THE REV. HENRY HARRISON OBERLY, D.D., rector of Christ Church, Elizabeth, N. J., for almost thirty-five years, passed peacefully away at the rectory on the morning of March 19th, after a six weeks illness. Though not in good health since midsummer, no alarm had been felt until less than two weeks before the end came. His long rectorate has made his parish represent in an unusual degree the strong, loyal Churchmanship of its rector. It is now one of the largest parishes in the diocese. Dr. Oberly's qualities as leader, and his fearless adherence to principle have brought him prominently into the important affairs of the American Church. Both as speaker and writer he has often been able to bring forward clear and convincing solutions of controversies and discussions of policy which have made him a valuable member of committees and conventions. He served for many years on the Standing Committee and was deputy to General Convention in 1901, 1904 and 1910. In recent years he has been an active member of the executive committee of the Church Congress. He was a strong advocate of the Sulpician method of Sunday school instruction, and wrote a valuable treatise and series of lesson-books according to that system. On matters of Church music, especially plainsong, on liturgical research, and in defense of the Catholic heritage of the Church, he was an ever-ready champion. *The Testimony of the Prayer Book to the Continuity of the Church*, published in 1901, is an example of his practical liturgical work.

Dr. Oberly was born in Easton, Pa., in 1841, where his family, coming originally from Switzerland, have lived for nearly two hundred years. He was prepared for college at Racine by Rev. Dr. James de Koven, and was graduated from Trinity College in 1865, and from Berkeley Divinity School in 1867. He was ordained to the diaconate by Bishop Williams, and served for a short time as curate at the Church of the Nativity, Bethlehem, Pa., and for two years at Trinity Church, New York City. He was advanced to the priesthood in 1869 by Bishop Horatio Potter, and at once became rector of Holy Cross Church, Warrensburgh, N. Y., remaining until 1872. He was then successively rector of Grace Church, Cherry Valley, N. Y. (1872-4); Trinity Church, Watervliet, N. Y. (1874-9), and on June 1, 1879, took charge of Christ Church, Elizabeth. The degree of D.D. was conferred by Trinity College in 1899. In 1871 he married Jane Averell, daughter of the late Col. T. T. S. Laidley, U. S. A., who survives him. Dr. and Mrs. Oberly were on board the Cunard steamship *Slavonia* in 1909, which was wrecked on a small island of the Azores, from which the passengers were rescued after much peril and hardship by steamers summoned by wireless messages. During Dr. Oberly's rectorship the church has been enlarged and greatly beautified and improved, a parish house has been secured, and a large parish hall erected, where the many activities of the thriving parish are held.

The solemn services attending his burial will long be remembered in the parish. On Friday afternoon, the body, vested as for the service of the altar, was borne into the church by the vestrymen, where it lay in state till late in the evening, throngs filing past the bier, and showing deep devotion and grief. A guard was maintained throughout the night by the men of the congregation. On Saturday a special Eucharist was celebrated by the curate of the parish, the Rev. Edward P. Little, at 7 o'clock, and at 9:15 by Rev. J. F. Virgin of Grace Church for the children of the parish. At 10:30 the church was crowded with a congregation which represented the municipal government, civic organizations, the parish, and the diocese. The burial office was said by the Rev. L. E. Hubbard of St. John's Church, Rev. W. S. Baer of Trinity Church, Elizabeth, and Rev. E. P. Little. At the Eucharist which followed, the celebrant was the Rev. E. Briggs Nash of the Cathedral of St. John the Divine, New York,

REV. H. H. OBERLY, D.D.

whose early ministry was spent as curate under Dr. Oberly in Christ Church. The Epistle was read by Rev. J. S. Miller of Newark, and the Gospel by Rev. A. B. Baker, D.D., of Princeton, president of the Standing Committee. The committal was said after the Eucharist, and the interment was made privately in Evergreen cemetery later in the day. The music of the service was plainsong throughout, except three hymns, and all the details were arranged according to directions written out by Dr. Oberly some time prior to his last illness. Many of the clergy of the diocese and vicinity were present.

DEAF-MUTE SERVICES

THE REV. OLIVER J. WHILDIN, general missionary to the deaf of the south, is touring his large field during the present month. He has already held services for hundreds of little deaf-mute children in the state schools for the deaf in Florida, Alabama, Georgia, and Tennessee, and has also preached to hundreds of adult deaf-mutes in the cities of Norfolk, Newport News, and Richmond, Va.; Wilmington, N. C.; Jacksonville and St. Augustine, Fla.; Savannah, Atlanta, and Cam Spring, Ga.; Birmingham, and Talladega, Ala.; Knoxville and Chattanooga, Tenn.; Huntington, Parkesburg, and Wheeling, W. Va., and Cumberland, Md. The expense of this trip of the missionary is being met by the deaf-mutes and interested hearing friends of the deaf-mute work in the south. Mr. Whildin will be grateful for Lenten offerings to his expense fund, in order that tours for the forthcoming months may be undertaken.

REMARKABLE SERVICE IN BRIDGEPORT, CONN.

A VERY REMARKABLE SERVICE was held in St. John's Church, Bridgeport, Conn., on Thursday evening, March 12th, under the auspices of the "Anglican and Eastern-Orthodox Churches Union." Invitations had been sent to the twelve parishes of the Episcopal Church and their rectors in and near the city and to the eight Orthodox parishes and their priests now established in the diocese of Connecticut. As a result the large and beautiful church was crowded with fully 1,600 people, Russians, Greeks, Bulgarians, and Americans. It was inspiring to see such a congregation. Many could not find seats and crowded the aisles and the back of the church. Many companies of women came with their white silk handkerchiefs tied over their heads and large delegations of men from the "Pan-Hellenic Union." The men seemed to be in the majority. American people were there also from most of the parishes invited.

The service was the regular evening service of the Orthodox-Catholic Church conducted by clergy of that Church only. The Rev. A. Pantelaif of the Russian Church of the Holy Ghost, Bridgeport, was in charge, assisted by the Greek Archimandrite stationed in Bridgeport, Father Dionysius Papadatos. A large, well trained Russian choir provided the music. Addresses were made by the above mentioned, the first in Russian and the second in Greek, also by the Rev. Charles LeV. Brine, the American secretary of the Union, and by Bishop Brewster, who also closed the service with his blessing. A dozen of the American clergy were vested and in the chancel.

Not only was it remarkable that a Russian and a Greek priest should conduct the service side by side in the presence of their congregations, but the addresses were also noteworthy. That of the Greek Archimandrite was unusually fine, very oratorical, and full of the deepest feeling. All the speakers emphasized the significance of such a service and spoke hopefully of the prospects of reunion which must some day come through the constraining power of love. Before the arrangements were made the permission of the Bishop of the diocese was secured. Archbishop Platon of the Russian Church also gave permission to his priests and people to participate and the authorities of the Greek Church were similarly disposed. It is felt by many who were present that a very important advance has been made in the matter of reuniting the Churches of the East and West separated now since the Great Schism. Members of the Anglican and Eastern-Orthodox Churches Union believe that the reunion of these two portions of the Church is more hopeful and practical than any other effort that can be put forth just now in the direction of Church Unity, for both Communions trace their history back to Christ and are "built upon the foundation of the Apostles

and Prophets," and are more alike in doctrine than either is like any other body. The object of this service, therefore, was to do something to help restore that unity which was broken ten centuries ago, by making the Churches better acquainted with each other and by increasing the desire that the prayer of the Lord may be fulfilled "that they all may be one." The service was arranged by the Rev. R. D. Hatch of Southport, Conn., the Provincial secretary of the Union.

MASSACHUSETTS KNIGHTS OF WASHINGTON

On Monday evening, March 16th, a meeting of the four Massachusetts companies of the Knights of Washington was held in Lawrence Hall, Cambridge, in the building of the Episcopal Theological School. The meeting was held in order that the Massachusetts companies might organize as a separate regiment in the state of Massachusetts. There were three representatives present from the following companies: Co. H of Lexington, Co. L of Chelsea, Co. N of Everett, Co. O of Jamaica Plain.

The meeting was presided over by Rev. A. B. Crichton of Lexington as chairman, who attended to the business of the election of officers of this regiment, and the appointments of the several committees. He was elected Colonel; Rev. Dr. George Barrow, Ph.D., Lieut.-Colonel; F. Waldo Haskins of Everett, Paymaster; R. Clogston of Jamaica Plain, Clerk; Rev. Malcolm S. Taylor of Everett, Chaplain. Following the election, committees were appointed on ritual, by-laws, publicity, and the extension of the order.

BISHOP SCARBOROUGH'S FUNERAL

The funeral of Bishop Scarborough occurred on Tuesday, March 17th. A short service was read by the Archdeacon of the diocese at the Episcopal residence earlier in the morning, the Burial office being read at 11 o'clock in Christ Church, Trenton, the parochial church of the Bishop and his family. Arrangements for the service were in charge of the rector, the Rev. R. W. Trenbath, assisted by the secretary of the diocese, the Rev. H. E. Thompson. The Bishops of New York, Pennsylvania, Bethlehem, and Long Island officiated at the church, and the Bishops of Bethlehem and Newark conducted the service at the grave. There were also present Bishop Thomas of Wyoming and Bishop Lloyd, president of the Board of Missions. The Bishop of Pittsburgh was represented by the Rev. Dr. Hills of Bellevue; the Bishop of Maryland by the Rev. Dr. Fiske of Baltimore, and the Bishop of Erie by the Rev. Dr. Strother Jones of Erie. Nearly all the diocesan clergy were in attendance, and a number from other dioceses, so that there were over 150 clergymen in procession, beside others, not vested, in the congregation. The members of the Standing Committee acted as honorary pallbearers. Interment was made at Riverview cemetery, Trenton, where rest the bodies of Mrs. Scarborough and the late Bishop Knight of Western Colorado. By order of the Standing Committee, the opening service of the annual convention of the diocese in May will be a memorial to Bishop Scarborough.

DEATH OF REV. J. H. FORREST-BELL

News is received of the death on February 26th at the rectory at Couper-Angus, Scotland, of the Rev. John Henry Forrest-Bell, rector of St. Anne's Church. Mr. Forrest-Bell was a priest in American orders, and had spent the earlier years of his ministry in this country. He was ordained deacon in 1884 by Bishop J. A. Paddock, then of Washington Territory, and was advanced by the same Bishop to the priesthood at Salisbury Cathedral in England in 1888. His diaconate was spent chiefly in the present state of Washington, and he was also for a time curate at Mauston, Wis., after which he went to England and had several charges. Returning to Washington state, he was missionary at Aberdeen 1891-94. Returning again to England, he was curate of a Yorkshire parish, and then went to the diocese of Glasgow as diocesan superintendent. His last parish was in the diocese of St. Andrew's, where his rectorship began in 1902.

NEW CHURCH AT MARSHFIELD, ORE.

Emmanuel Church, Marshfield, Oregon, (Rev. R. E. Browning, rector), was recently completed. The construction is of hollow tile, with pebble dash exterior. There is a full basement with Sunday school rooms, and also choir and furnace room. The whole building is heated with hot water. The

EMMANUEL CHURCH
Marshfield, Oregon

church proper has a spacious chancel. The furniture is of oak, and every piece except the pews are memorials. The windows are of stained glass. The cost was $12,000. The location is down town, and in the very heart of the city. Marshfield is located on Coos Bay in southwestern Oregon, and at present is reached only via stage over the Coast range of mountains, or by the Pacific ocean.

L. H. MOREHOUSE OPERATED UPON

Mr. L. H. Morehouse, editor of the *Young Churchman*, and founder and president of The Young Churchman Company, was obliged to submit to a serious operation on Saturday morning, March 21st, at Columbia Hospital in Milwaukee. The operation was performed by Drs. Yates and Scarborough and is believed to have been entirely successful. Mr. Morehouse is making excellent progress at this writing. He is 72 years of age.

DEATH OF MRS. D. C. MONROE

On March 19th there passed away Hester Mansell Monroe, wife of Rev. David C. Monroe, Ph.D., rector of Trinity Church, Bristol, Conn. In her life she had been indefatigable in zeal for the Church, and in that noble and self-consecrated service she had met and overcome difficulties which might well have discouraged many a strong man.

Mrs. Monroe was born in Altoona, Pa., in 1861, the daughter of Rev. Henry Mansell, a missionary to India. Shortly after her birth, her father settled at a mission station in Barielli, where the child was reared for ten years. Returning to this country for her education, she entered Weslyan University at Delaware, Ohio, and immediately after her graduation she returned to India as a missionary of the Woman's Foreign Missionary Society of the Methodist Church, and took charge of a girls' boarding school at Marabodah. Later, she took up the charge of an important girls' school in Lucknow, and worked so untiringly to raise its standard of efficiency that she fell ill with typhoid fever. When recuperating, she sailed for this country, but was shipwrecked off the coast of Corsica, suffering such exposure from wind and wave as to bring her to the verge of death. But within a year she was touring this country, making appeals for her work in India. In the course of this work she met Mr. Monroe, and a year later they were married in Lucknow. The hardships of the work and Mrs. Monroe's failing health brought them back to the United States; and when they once more returned to India, it was as missionaries of the Church of England. For nine years they labored faithfully, till it became evident that Mrs. Monroe's state of health forbade it; since then the family has resided in Connecticut. The funeral of Mrs. Monroe was held on Monday, March 23rd, Bishop Brewster officiating.

CHURCH BUILDING BURNED AT WAYNESVILLE, N. C.

The parish house and St. Katharine's College, of Grace Church, Waynesville, N. C., were totally destroyed by fire on Wednesday night, March 18th. The fire is supposed to have been caused by a defective flue. The building was used as a parish house and school building. The loss is partially covered by insurance. The rector of Grace Church is the Rev. William B. Allen.

GERMAN PROFESSOR AT BERKELEY

Dr. Ernst von Dobschütz. Professor of New Testament Exegesis in the University of Halle, Germany, gave a lecture on The Gospel of the Son of Man in the Williams Library of Berkeley Divinity School on Friday morning, March 20th, at 10 o'clock.

MEMORIALS AND GIFTS

The new bronze hanging electric lamp on the Epistle side of the Lady Chapel at the Church of the Advent, Boston (a pendant to that on the Gospel side, in memory of the deceased curates of the parish), is a memorial of Mrs. Alison Cleveland Hardon, a beloved and honored communicant who entered into her rest November 3, 1912, and is so inscribed. It bears symbols of Our Lady as Mother of the Redeemer; surmounted by a crown of thorns, with the Dove in the centre; the opalescent glass dome is encircled with large capital letters, the initials of *Sancta Maria Virgo, Mater Redemptoris*, alternating with roses. The Gospel lamp is surmounted by a crown of stars, with the sun and crescent moon in the centre; and the dome is encircled with the initials of *Sancta Maria Virgo, Regina Coeli*, alternating with fleurs-de-lys. Both were designed by Charles C. Coveney, Esq., a member of the congregation, and executed by Geissler of New York.

St. Mark's Church, Shreveport, La. (Rev. Luke Matthew White, rector), has been enriched by the erection of a beautiful reredos in mosaic and carved oak, presented by St. Mark's guild, in memory of a former rector, the Rev. Dr. William T. D. Dalzell, who ministered to the parish for thirty-three years. The design was entrusted to Charles R. Lamb of New York, and the work was executed at the Lamb studios. The reredos is erected immediately over the altar. A brass plate bearing the words, "In memory of the Reverend William Tucker Dickinson Dalzell, D.D., rector of this church, 1866-1899," is attached to the oak frame immediately below the centre panel.

Two beautiful memorial windows were recently presented to St. Peter's Church, Washington, N. C., by one of its parishioners, Mrs. Mary A. Laughinghouse. One is in memory of the donor's grandparents, the late

John S. and Mary Hawks; the other a memorial to her brother, the late Thomas W. Latham. The subjects represented are, respectively, the Ascension, and Christ in Gethsemane.

ST. STEPHEN'S CHURCH, Severn parish, Anne Arundel county, Md. (Rev. F. C. F. Shearer, rector), has recently been enriched by the gift of a solid silver communion service presented by Mrs. C. F. Lands, wife of Dr. Lands, as a memorial to her father and mother, and also by a pulpit lamp, given by the members of St. Stephen's guild.

BY THE WILL of the late Edward H. Butler, owner and editor of the Buffalo, N. Y., *Evening News*, which provides bequests for almost every charitable institution in the city of Buffalo, the sum of $1,000 is left, respectively, to the Church Charity Founday (Church Home), and to Watson House, the settlement house of Trinity parish.

OWING to the generosity of the altar guild of St. Mark's Church, North Tonawanda, N. Y. (Rev. G. Sherman Burrows, rector), a new pulpit has been erected in place of the former pulpit-lectern. It is of old English design to correspond with the architecture of the church, and is one of the finest improvements credited to that guild.

BY THE WILL of Harriet Wickes Smith, who died recently at Jamaica, L. I., Christ Church, Manhasset, and All Saints' Church, Great Neck, L. I., receive $10,000 each, as an endowment fund. The Domestic and Foreign Missionary Society is given $6,000 to be divided equally between the two fields.

ST. LUKE'S HOSPITAL, a Church institution in St. Louis, has received $10,000, the gift of a Churchwoman, for a new wing to the hospital building.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Annual Convention to be Held in May

THE FORTY-SECOND annual convention will be held in St. Luke's Church, Scranton, on the fourth Tuesday in May.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Debt Liquidated at St. Thomas' Church, Sioux City—Other News

THE MEMBERS of St. Thomas' Church, Sioux City (Rev. C. E. Byram, rector), are rejoicing over the clearing of the parish indebtedness of $25,000. This sum is the remainder of the debt contracted in the building of the church some years ago. At a dinner, at which the senior warden, Mr. J. H. Bolton, presided, and at which the Bishop Suffragan of the diocese, Dr. Longley, gave an address, $6,000 was pledged, and the balance was raised afterwards. It is expected that the church will soon be consecrated by Bishop Morrison.

EFFORTS are in progress for the raising of sufficient funds to build an adequate parish house for Trinity Cathedral, Davenport. Over $16,000 of the amount required has already been raised, and it is expected that the remainder will be pledged in the near future. The structure is to cost $40,000.

THE REV. L. D. BRAINERD, priest in charge of St. John's Church, Glenwood, the oldest priest in Iowa in active service, has been incapacitated for parish duty for three months past.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Forum Organized at St. Matthew's Church, Houma

A FRIDAY night Forum has been maintained at St. Matthew's Church, Houma (Rev. G. L. Tucker, rector), during Lent of last year and this year. The subjects selected for 1914 were "Reconstruction," "Feminism," "The White Man's Burden," "Conservation," "Education," "Social Problems."

MARYLAND

JOHN G. MURRAY, D.D., Bishop

To Aid St. Luke's Hospital—Other News

UNDER THE auspices of a number of prominent Churchwomen of Baltimore, a very interesting meeting was held on Friday afternoon, March 13th, at the residence of Dr. and Mrs. Henry Barton Jacobs, in the interest of the development of St. Luke's Hospital at Tokio, Japan. The Bishop of the diocese presided and made a short address. Addresses were also delivered by Mr. George Wharton Pepper of Philadelphia, Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions, and Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis, formerly a missionary in Japan.

THE REV. OSCAR W. ZIEGLER, rector of St. Mark's Church, Baltimore, has announced that a moving-picture machine will be added as part of the equipment of the parish. He believes that the worship of the church will not lose in dignity by making its appeal to the eye as well as to the ear, and that moving pictures have a useful place in the work of the Church. The pictures will be given monthly and will consist of interesting scenes and events transpiring in this and other countries, of a varied and instructive character, and will also portray scenes and incidents from the Old and New Testaments. Brief explanatory remarks by the rector will be made. There will be no charge, but admission will be by ticket.

FOR ABOUT two years special gifts have been given from time to time by members of the congregation of St. Paul's chapel, Baltimore (Rev. Frank H. Staples, vicar), to enlarge the sanctuary and tile the floor. The work is now completed, and the greatly improved chancel was used for the first time on Sunday, March 8th. In addition to the above, a tile floor has been placed under the font, the money for this having been obtained through the pennies contributed by the babies of the cradle roll, and the summer home offerings of the Sunday school children.

THE FIRST service was held in the new St. John's Hall at Gambrill's Station on Sunday, February 22nd. In the evening the preacher was the Rev. Joseph P. McComas, D.D., rector of St. Anne's Church, Annapolis.

IT IS announced that ground will soon be broken for a new parish house for St. John's Church, Waverly, Baltimore, the cost of which will be about $15,000.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Irishmen Banquet Together in Boston

ON THE EVENING of St. Patrick's Day the Rev. Dr. van Allen was one of the two principal speakers at a banquet of the Central Committee of Irish County Societies in Friendship Hall, Boston, the other being the Rev. Philip O'Donnell, acting as Cardinal O'Connell's representative. The idea was to show the inclusive character of the societies, and the need of unity among men of Irish blood everywhere.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

A Quiet Day for Diocesan Woman's Auxiliary

A QUIET DAY for the diocesan branch of the Woman's Auxiliary was held on Tuesday morning, March 17th, at St. Joseph's Church, Detroit, by Bishop Reese of Southern Ohio. The general subject of the meditations was "The Fundamental Truths of Personal Religion," and the individual meditations were upon "Prayer," "The Presence of God," "The Service of Christ," and "The Spirit of Thanksgiving."

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

The Proposed Memorial Church to Bishop Tuttle

PLANS for the new St. Mary's Church, St. Louis, the proposed memorial to Bishop Tuttle, are progressing satisfactorily. The land which is to be purchased for this purpose is a commanding site, situated as it is on the top of a hill at the intersection of two important streets, and it is hoped to erect on it a church edifice worthy to stand as a memorial to the life and work of the Presiding Bishop of the Church in America.

OREGON

CHARLES SCADDING, D.D., Bishop

Reading Room Opened at Portland

THE SOCIAL SERVICE LEAGUE lately organized and opened a free reading room in the slum district of Portland, which has met with great success. From 250 to 300 men frequent the rooms each day. Light lunches are served at cost to the unemployed, of which there are many, and a free employment agency has been started.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Noon-day Lenten Services at Pittsburgh—Other News

THERE HAS been much interest taken this Lent in the noon-day services held in Trinity Church, Pittsburgh, and the attendance has been excellent. The preachers from outside the diocese who have delivered the addresses are the Rev. M. W. Dewart of Winchester,

Mass.; the Rev. Dr. Arthur Kinsolving, Baltimore; the Rev. Walter R. Breed, Cleveland, and the Rev. Herbert Shipman of the Church of the Heavenly Rest, New York.

The spring meeting of the missions study class of the Woman's Auxiliary of the diocese of Pittsburgh was held in the parish house of the Church of the Epiphany, Bellevue, on Thursday, March 12th. The subject for the occasion was "What has Happened in China," and papers were prepared by Miss Penelope P. Whitehead of the St. Mary Memorial, Pittsburgh, and Mrs. Thorpe of the Church of the Ascension. The points emphasized were the changes socially, religiously, and educationally.

At the March meeting of the clerical union, held at St. Peter's parish house on March 16th, there was a discussion on the best methods of meeting the general apportionment for missions, led by the Rev. Dr. Hills of Bellevue.

TENNESSEE

Thos. F. Gailor, D.D., Bishop.

Bishop Gailor Visits Chattanooga

The Rt. Rev. Thomas F. Gailor, D.D., Bishop of the diocese, visited St. Paul's Church, Chattanooga, on the 17th, 18th, and 19th. He addressed large congregations. Each afternoon "The Foundations of Character" was the selected subject, and at the night services the Bishop lectured on "The Book of Common Prayer." He divided his subject under three headings: "Historical," "The Reformation and the Prayer Book," and "Doctrine, Discipline, and Worship." It is hoped that these lectures, which are written in a style to appeal to the laity, will soon be published.

WASHINGTON

Alfred Harding, D.D., Bishop

New Chancellor Appointed for Diocese

Mr. Arthur S. Browne, a prominent lawyer in Washington, has been appointed Chancellor of the diocese, to succeed the late Mr. Stanley. Mr. Browne is vestryman of Rock Creek parish, one of the historic parishes of the diocese, has represented his parish in the diocesan council for many years, and has also represented the diocese a number of times in the General Convention.

CANADA

News of the Dioceses

Diocese of Ottawa

The resignation of Archdeacon Bogert, from St. Alban's Church, Ottawa, causes great regret, but although he is in good health, he is almost 80 years old, and the medical advice is that it is best for him to retire now. He has been rector of St. Alban's for thirty-two years.

Diocese of Toronto

The general committee on Prayer Book revision and adaptation meets in Toronto April 28th. All the meetings will be held in the Church of the Redeemer school house. Archdeacon Armitage, secretary of the committee, states that the draft book has been in the hands of the Cambridge University Press since the first week in February, and will be in the hands of the members of the general committee in good time for careful study on their part before the April meeting.

The Magazines

It is a veritable wonder-journey that Theodore Roosevelt begins in the April number of *Scribner's Magazine*. Having been invited to deliver addresses in South America, he decided not to return in the conventional way but to "come North through the middle of the continent into the valley of the Amazon," and then he wrote to Father Zahm, a priest who used to talk South America with him when he was President, and with the cooperation of the American Museum of Natural History and their naturalists, this piquantly varied party is now far on its journey, a despatch recently announcing their discovery of an unknown river. Colonel Roosevelt calls his narrative "A Hunter-Naturalist in the Brazilian Wilderness," and this first instalment describes the journey "Up the Paraguay," made on a Paraguayan government gunboat, with many stops by the way. Readers who appreciate good writing will find here the very best of its kind—a real literary interpretation of this tropical landscape with its strange native people, its gorgeous birds of plumage, its grotesque animals, most of them absolutely unknown in North America. It is with the zest of a boy for a new adventure and the trained eye of a naturalist that Colonel Roosevelt starts the reader on this romantic journey. The illustrations, by Kermit and other members of the party, follow the text exactly, so that what is described in the text is also pictured. These articles reflect Colonel Roosevelt's most attractive mood.

The *Constructive Quarterly* for March has four articles on Faith by representatives of four Churches. Father Michael Mahar, S.J., of Stronghurst College, writes for the Roman Catholics, Archbishop Platon for the Orthodox, Professor William A. Curtis of Aberdeen for the Scotch Presbyterians, and the Rev. Peter Green, Canon of Manchester Cathedral, for the Church of England. Mr. W. Temple, headmaster of Repton, writes on "Education and Religion among Workingmen," Bishop Gore on "The Place of Symbolism in Religion," and Baron von Hügel on the theology of Ernst Troeltsch. Dr. Sanday, under the title "The Constructive Quarterly from Within," reviews some of the more notable articles which have appeared in the quarterly during the past year. He seems to think Dr. Shailer Mathews failed to strike quite the right note in his "Awakening of American Protestantism," and, while he praises Professor Glubokovsky's "Orthodoxy in Essence," he points out three problems

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before the Orthodox Church which he believes the professor is inclined to underestimate—the problem of reason, the problem of liberty, and the problem of civilization. Under the latter head he says: "A painful light has been thrown upon the defects of some at least of the Orthodox Churches by the recent Balkan war." Dr. Sanday's general conclusion is that the *Quarterly* has "fulfilled, and more than fulfilled, the promise of its programme. I can only hope that it will proceed further upon the same lines."

Other articles in the *Quarterly* are by Cardinal Mercier, Mr. T. R. Glover, and Professor Van Schlotter of Halle. And there is a remarkable account of "The Labor Movement in Religion," by Mr. F. Herbert Head. Mr. Head tells of a Labor Week, an octave of evangelistic meetings for working people, held at Browning settlement in South London, in May 1910. The speakers were leading men in the English Labor Movement. The meetings made an extraordinary impression. A German pastor who was present felt the enthusiasm of the first days of the Church had come back. And of the book, *Labor and Religion*, which gave an account of the meetings another German said: "It is the most wonderful book, from the German point of view, which has ever made its appearance in the Labor Movement." The meetings have become an annual affair, and the movement has already spread to Denmark, Norway, and other Continental countries. Mr. Head concludes: "The new day is at hand. And the astonished eyes of the dim multitudes are beginning to discern in One who, unseen and often unknown, has led them through the long darkness, the Divine Figure of the Carpenter of Nazareth. Now they begin to know that it was He who emancipated, organized, protected, enfranchised, educated them and placed in their hands the sceptre of His power. The Labor Movement in Religion is none other than the response of the toiling masses of mankind to the call of the Christ."

SEWER GAS GHOSTS

IN THE "good old days" ghosts were frequently invented to have something upon which to hang responsibility for deviltry which was in no wise of spiritual origin. Modern sanitarians are coming to look upon sewer gas as a ghost with a similar pedigree. What is called sewer gas is, in reality, only the air of sewers. It smells bad. Smells, however, don't cause disease. Experiments have demonstrated that sewer air is apt to be purer, as regards germs, than ordinary street air. Whatever gases are given off are in too small quantities to cause disease.

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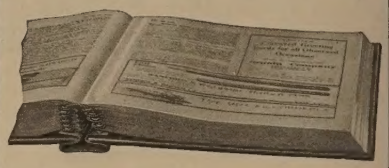

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